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of the United Presbyterian Church

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Pathways of Service

The Pathway of Truth and Love

The United Presbyterian Church

KNOW YOUR CHURCH

Though almost forgotten, and seldom referred to, the United Presbyterian Church has a motto: "The Truth of God—Forbearance in Love." The church has a history, also. The "fathers" of the church cling with affection, to this history, but the younger members, for the most part, are unfamiliar with it.

In trying to "Know Your Church," nothing can give one a better understanding than the long view; nothing can be more challenging than a real study of the church, of its history, its organizations and its outreach.

During the month of May in which the General Assembly will be meeting in Indianapolis, Indiana, the Missionary Societies will be making a study of the United Presbyterian Church.

We are descendants of martyrs, of men and women who gave up their lives rather than yield to the demands of their rulers. If you doubt this go to Greyfriars Churchyard in Edinburgh, Scotland, and read the names on the Martyrs' Monument; they are United Presbyterian family names.

It will thrill you to think how these forefathers valued their faith. Their sturdy souls renounced Papal teaching and practice and rather than yield they suffered persecution: they were beaten and scourged, they were burned and drowned—18,000 of them. It will humble you, to reflect on the church at ease today, as you note how often there is so much concern for carpeted floors, cushioned pews, beautiful windows and lovely music, and so little concern for the great white harvest fields. It will humble you, too, to think how cheap our religion is today in dollars and cents, how single luxuries in many a home far exceed the amount of silver and gold laid on God's altar.

Freedom of worship is denied the church in Korea, in Germany, in Norway and the other conquered countries. The church in our own land still has absolute freedom. The realization of this fact should put iron into our blood, strength into our service and help us to hold fast the faith once delivered to the saints as we go forth to be witnesses for our Lord.

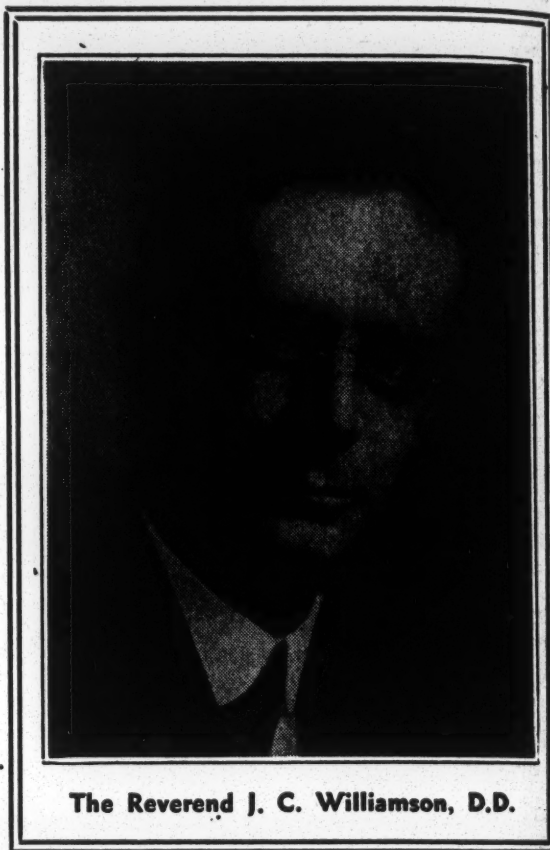
The Genealogy of the United Presbyterian Church

By THE REVEREND J. C. WILLIAMSON, D.D.



Until the Reformation there was, of course, just one Christian Church, the Church of Rome. There had been bodies that had broken with that church because of its corruption, the Waldenses in Italy and the Unitas Fratrum in Bohemia, but the Reformation begun by Martin Luther in the 16th. Century was the great organized movement that swept away from itself the great mass of heathen customs that had formed like barnacles on the church, and, going back to apostolic teaching, revived the true church of Christ. The man who studied the Bible and systematized the Reformed doctrine was John Calvin, a Frenchman who settled in Geneva in Switzerland and attempted to make it in reality a City of God.

Over in England the Reformation was personal and political rather than religious. Henry VIII., unable to persuade the pope to annul his marriage to his first wife, Catharine, separated the English Church from Roman control and made himself the head of what became known as the Anglican Church. It was neither Catholic or Protestant, but an attempt to combine the two. Bloody Mary, daughter of Henry, attempted, as soon as she came to the throne, to restore the Roman faith by bitter force, and the martyrdoms suffered by Protestants during her reign make sad but brave reading. Many of the leaders fled from England and



The Reverend J. C. Williamson, D.D.

associated themselves with Calvin in Geneva. One of these refugees was John Knox, who went to Scotland and preached the Reformed faith till, as Carlyle says, the Scotch listened with the marrow of their bones.

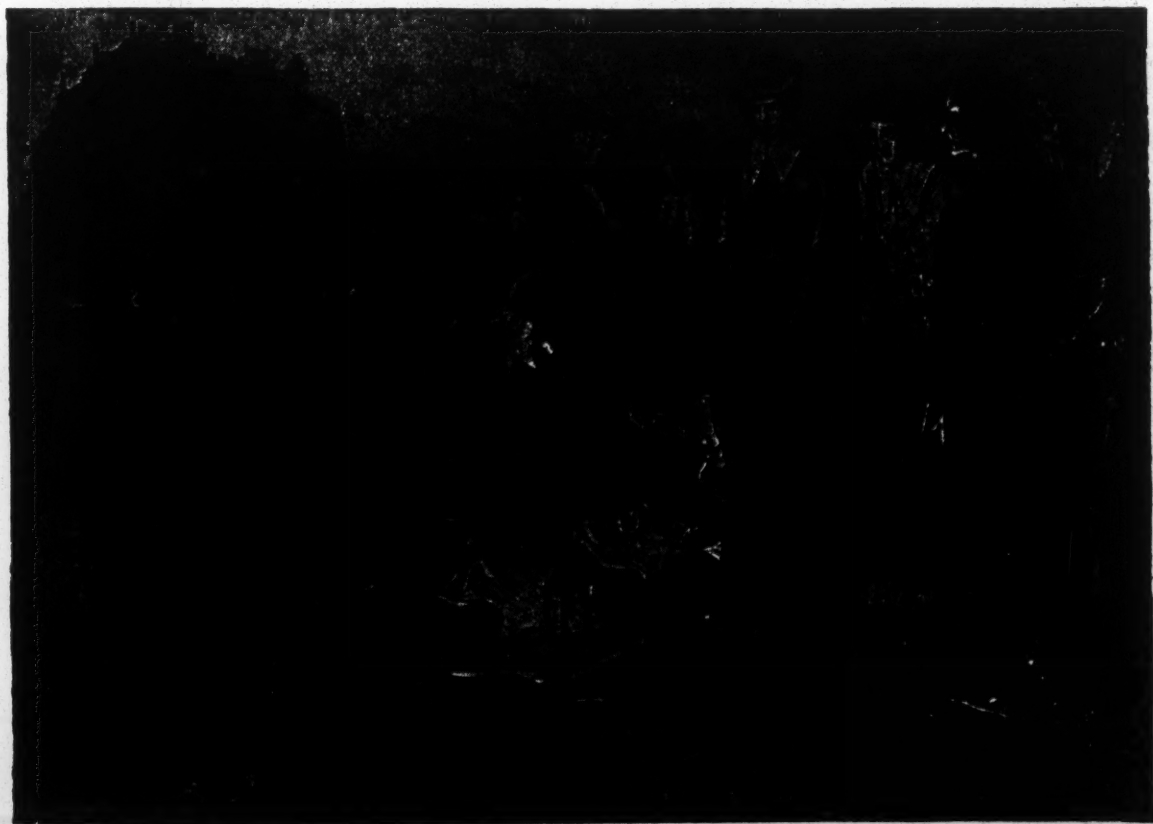
The Scotch had in their history signed solemn covenants that they would resist to the death any attempt to force them to become Roman Catholics, and when James I. and Charles I. tried to force Episcopalianism on the Scottish people there were riots and renewals of the old covenants, many signing their names with their blood. The opponents of Charles I. in England made a bid for the support of Scotland in their conflict, and

the Scotch agreed on condition that Presbyterianism be made the religion of the land. This was agreed to in what was called the Solemn League and Covenant in 1643, signed by Scotland and the English Parliament. To determine what true Reformed doctrine was the House of Commons called together what has come to be known as the Westminster Assembly in 1643, one of the most able and high-minded body of men that ever sat down to the task of creed-making. For five years, six months and twenty-two days they labored, and produced a Directory for Worship, a Confession of Faith, and a Larger Catechism. Then they formulated a Shorter Catechism for what they termed "weaker minds", which many children of the Presbyterian bodies in later years were to find not joyous but grievous, but

yielding later the peaceable fruits of righteousness.

Oliver Cromwell overthrew Charles I., and after Cromwell's death Charles II. became king of Scotland, promising faithfully to maintain the Covenants. In 1660 he became king of England and immediately violated his oath and attempted to force episcopacy on both countries. Four hundred ministers in Scotland surrendered their churches rather than obey. This began the testing time in Scotland which continued till the dethroning of James II. in 1688, producing as fine and brave a set of martyrs as ever suffered in the Roman persecutions. 18,000 are estimated to have died, and this persecution created among the Scotch a bitter hatred of Episcopalianism or Anglicanism.

Fearing that James II. was going



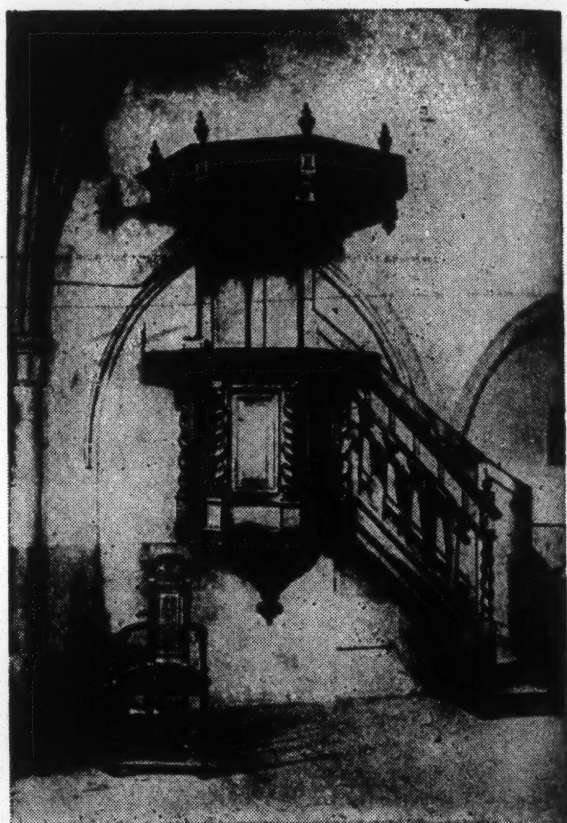
Signing of the Covenant in Greyfriar's Churchyard

to turn the countries over to Rome, the people of England and of Scotland invited William and Mary, of Orange to become the joint rulers of the two countries. They did not greatly care what religion the people followed, but since it was the Presbyterians that had been loyal to them they decreed that Presbyterianism should be the religion of Scotland. But peace had not come to the church yet, for the new rulers still considered themselves heads of the church. Ignorant and immoral Episcopalian ministers who had been forced on congregations previously were left in charge and were in the majority in the General Assembly. The Assembly took action refusing to permit congregations to call their own ministers or to appeal from their ministers to the Assembly.

Many refused to unite with the state church with these conditions and formed what came to be known as the Reformed Presbyterian Church. Others did join, hoping for reform from within, but when this became evidently impossible they broke from the Established Church and organized the Associate Presbyterian in 1733. The Reformed Presbyterian was not organized until 1743 though its members had been longer outside of the church. This was because of a lack of ministers. Many congregations of the two dissenting bodies were formed all over Scotland and were far more spiritual than most of the State Church.

Under James I. a rebellion in Ireland had caused the confiscation of a great territory in Ulster which was opened for Protestant colonization and was settled largely by Scotchmen. This territory which had been

the least advanced of the island became one of the most flourishing parts of the Empire. The Scotch settlers found a wilderness and turned it into a garden. Here, too, came some English Puritans and some French Huguenots. These races intermarried until it has been said



Calvin's Chair, Geneva

that a Scotch-Irishman is at basis a lowland Scotchman with a mixture of the bluff and sturdy qualities of the English Puritan, and a dash of the genius, grace and humor of the French Huguenot, — a fine combination of qualities. The looms of Ulster, however, outdid those of England and were shut down by royal decree. Later the Presbyterians of Ulster were not allowed to hold office or conduct schools, marriages by their ministers were declared invalid and the issue of such marriages il-

GENEALOGY OF THE PRESBYTERIAN CHURCHES

• IN • SCOTLAND •

SCOTTISH CHURCH
1580 FIRST COVENANT

ESTABLISHED CHURCH
1688

ESTABLISHED CHURCH

ASSOCIATE PRES.
CHURCH 1733

REFORMED PRES.
CHURCH 1743

A T L A N T I C O C E A N

• IN • THE • UNITED • STATES •

1706

1745

NEW SIDE

OLD SIDE

1758

PRESBYTERIAN CHURCH
IN THE U.S.A.

1837

1810

CUMBERLAND
PRES. CHURCH

NEW
SCHOOL

OLD
SCHOOL

1869

1861

PRESBYTERIAN CHURCH
IN THE U.S.A. NORTHERN

1826 WELSH
CALVINISTIC
METHODIST CH.

CUMBERLAND
PRES. CHURCH

LORE
CUMBERLAND
PRES. CHURCH

ORTHODOX
PRES. CHURCH

1906

1920

1936

PRESBYTERIAN
CHURCH IN THE U.S.
SOUTHERN

ASSOCIATE PRES.
CHURCH 1753

REFORMED PRES.
CHURCH 1752

1782

ASSOCIATE REFORMED
PRESBYTERIAN CHURCH

ASSOCIATE
PRES. CHURCH

REFORMED
PRES. CHURCH

1833

MAY 26 1858

UNITED
PRESBYTERIAN
CHURCH
OF
NORTH AMERICA

ASSOCIATE
PRES. CHURCH

ASSOCIATE REFORMED
PRES. CHURCH

REFORMED
PRES. SYNOD
OLD SCHOOL

REFORMED
PRES. CHURCH
GENERAL SYNOD
NEW SCHOOL

legitimate, and the dead were denied burial in the churchyards by their fathers. There naturally followed a great exodus of the Scotch-Irish to America, all of them bitterly hating England.

The Associate and the Reformed churches of Scotland sent missionaries to the American colonies who worked among Scotch immigrants and also among the Scotch-Irish people. The first Reformed Presbyterian minister to come was Rev. John Cuthbertson who came in 1751 and worked largely in Pennsylvania. In his first year he traveled 2500 miles on horseback, married ten couples, baptized one hundred ten children and preached one hundred and twenty days. He worked alone for twenty-three years, after which a presbytery was formed at Paxtang, near Harrisburg in 1774. The Associated Church, under the leadership of Alexander Gellatly and Andrew Arnot formed the Associate Presbytery of Pennsylvania in 1753.

Being so nearly alike in creed and practice a union of the two bodies was completed in 1782. All the Reformed Presbyterian churches entered the union except a few scattered congregations, and all the Associates except two ministers and three elders. The Church in Scotland sent ministers to maintain the Covenanter split. The churches of the Associate Reformed Church were called Union, and of the Associate, who stayed out, Seceder. In prayer the Covenanter minister would consign his Seceder brother to the uncovenanted mercies of God and probably tried hard to believe the Lord might possibly have mercy on his misguided and blinded soul. This

was through no special bitterness of spirit but from a stern conviction on the part of each that the other was in serious doctrinal error! The American churches had cut loose from the mother churches in Scotland before the War of the Revolution.

The Associate Church founded a seminary at Service, Pennsylvania, in 1794, and the Associate Reformed Church another in Pittsburgh in 1825. The first, which later became Xenia Seminary, was the first theological seminary on this continent. In missionary work the Associate Reformed Church had established missions in India and Syria, and in 1854 Rev. James Barnett and Rev. Thomas McCague were sent to Egypt. The Associate Church had a mission on the Island of Trinidad, and in 1854 sent Dr. Andrew Gordon and his wife and sister to India. Mission work had been begun in China and Italy, but later these fields were abandoned.

The Reformed Presbyterian Church has remained separate from all other churches of similar faith, but when the "conscientious" older generation of the Associate and Associate Reformed Churches had passed on the younger generation felt the separation was due largely to Scotch stubbornness and were unwilling to be responsible for it any longer. Consequently, a union of the two churches was consummated in Pittsburgh on the 26th. of May, 1858, the date of the birth of the United Presbyterian Church of North America.

A chart showing the ancestry of the different Presbyterian bodies in the United States may be procured from the Board of Administration.

A Condensed History of the United Presbyterian Church of North America

By the REVEREND JOHN McNAUGHER, D.D., LL.D., Litt.D.
President of Pittsburgh-Xenia Theological Seminary



Although practically identical in doctrine and worship, the Associate and Associate Reformed Churches existed apart for three-quarters of a century. The logic of the situation made union inevitable, however delayed. From 1820, and especially after 1842, the movement toward organic unity gathered force. Fraternal conventions were held for conference and prayer, fostering an ever growing good will between the two bodies. The end was reached in 1856 when the Associate Synod proposed a Basis of Union which was accepted in 1857 by the Associate Reformed Synod. The fusion followed in 1858. The Associate Synod convened in Pittsburgh and the Associate Reformed Synod convened across the river in Allegheny. Finishing their separate sessions, they adjourned on Wednesday, the 26th of May, for reorganization as one court of God's House. At ten o'clock each Synod formed in procession. The ministers and elders of the Associate Reformed Church crossed the Allegheny river to the corner of Seventh and Smithfield streets where they were joined by the commissioners of the Associate Synod. Merging two by two they marched to the City Hall. There, in presence of a crowded assemblage, a program of worship and solemn pronouncement sealed the consummation of a union which started the United



Dr. McNaugher

Presbyterian Church of North America on its eventful way.

The Basis of Union

According to the terms of union, the United Church adopted the Westminster Confession and Catechisms, but with the Confession revised concerning magistrates to assert the spiritual independence of the Church. There was framed also a Testimony of 18 articles containing declarations of doctrine and order that were held to justify the separation of the United Presbyterian Church from other Churches of the Presbyterian family. These articles were sharpened state-

ments of, or inferences from, the doctrines taught in the Confession and Catechisms, and they included a defense of historical deliverances and practices that were felt to be the true unfolding and application of principles embraced in the Westminster Standards. The last five articles were the features of the Testimony popularly taken as the Church's distinctives: Slaveholding, Secret Societies, Communion, Covenanting, and Psalmody. In process of time, because of the abolition of slavery and the disuse of formal covenanting, the three articles concerning Communion, Secret Societies, and Psalmody were associated particularly with United Presbyterianism. Admission to the Lord's Supper was denominationally restricted; members of secret, oath-bound orders were refused church fellowship; and the Psalms alone were to be used in public worship.

Administration

Five Boards were created in 1859: of Foreign Missions; of Home Missions, to help feeble congregations in getting pastors and to promote the organization of new churches; of Church Extension, to aid in erecting houses of worship and manses; of Publication, to provide Bible school and denominational literature; of Education, to further the establishment and support of institutions of learning and to assist young men in preparation for the ministry. To these the Boards of Freedmen's Missions and of Ministerial Relief were added in 1863 and 1874 respectively, the former responsible for evangelistic and educational work among the freedmen of the South and the latter delegated to care for needy aged

and infirm ministers and their widows and orphans. These agencies continue, with certain recasts made from time to time. The Foreign Board remains unchanged. The Board of Home Missions, now the Board of American Missions, has absorbed the Boards of Church Extension and Freedmen's Missions. The Board of Publication, now the Board of Publication and Bible School Work, includes the former General Assembly's Committee on Sabbath Schools. The Board of Education has annexed an important department devoted to young people's work. Following the inauguration of the Pension Fund, the Board of Ministerial Relief is now the Board of Ministerial Pensions and Relief. A recently created supervisory Board of Administration coordinates the activities of all the budget Boards of the Church.

The Women's General Missionary Society

An important fact in the history of the United Presbyterian Church is the Women's General Missionary Society. After years of congregational women's missionary societies acting independently, followed by presbyterial groupings, the Women's General Missionary Society was formed in 1883. In 1886 its executive body, the Women's Board of Directors, was created. As an auxiliary to the Assembly's mission Boards this Board has rendered invaluable service, collecting and distributing the immense amounts of money furnished by the consecrated womanhood of the Church. The General Assembly has repeatedly given the Women's General Missionary Society increased allotments of work until

now the total of what has been taken over forms an imposing part of the denomination's missionary program. Each member of the Board is responsible for a specific field of superintendence, and from their several reports an annual statement is drawn for the General Assembly. "The Womens Missionary Magazine" is a monthly publication of this splendid organization.

The United Presbyterian Women's Association

In 1878 the Association was chartered. It was concerned purely with philanthropic objects. It founded and conducts an Orphan's Home, dating from 1878, Columbia Hospital, dating from 1889, and a Home for the Aged, dating from 1892. These enterprises, each of them a venture of faith, had modest beginnings, but they have had substantial enlargement, are now well housed and meeting their gracious responsibilities in the spirit of Him Who came not to be ministered unto, but to minister. Much of their service is distinctly charitable. The Association is controlled by a Board of Directors and subordinate to it each institution has a Board of Managers.

The Instrumental Music Controversy

The Directory of Worship prohibited the use of musical instruments in congregational services. After much agitation and the submission of an overture to the Presbyteries of the Church, the General Assembly of 1882 declared the law repealed. The Assembly of 1883 reaffirmed this. The action encountered resistance, threatening to rend the Church. A

protesting convention, with more than 500 delegates in attendance, was held in 1883, but its resolutions were without avail, controversy gradually ceased, and the innovation of the organ soon became widespread.

Psalmody

A revision of the old Scottish Version of the Psalms was proposed as early as 1860 and was almost immediately undertaken. In 1871 a revised edition, a decade in preparation, was adopted. The first Psalter, with the Psalms set to tunes, appeared in 1872. It was supplanted in 1887 by another, improved in music and arrangement. With these Psalters there were issued now and then books of Psalm selections for Sabbath schools, prayer-meetings, and evangelistic services. In 1910 the Church approved an entirely new version of the Psalms, less literal and richly interpretative. This version was embodied in the Psalter of 1912 and the Bible Songs of 1917, the latter employing also in its choruses other versified portions of Scripture under the ruling of the Assembly of 1914 on article xviii of the Testimony.

The Muskingum Presbytery Revival

Early in 1886 a band of our congregation at Cambridge, Ohio, gave themselves to supplication for the quickening of God's people and the salvation of souls. The answer came in the spiritual renewal of the congregation and almost 150 accessions. A year later, traceable to student prayer-meetings in Muskingum College, our congregation at New Concord had a revival like that at Cam-

bridge. Immediately thereafter surrounding congregations were stirred with the movings of the Holy Spirit, so that over 700 confessed Christ. The news spread far and wide, leading to an evangelistic awakening which influenced almost the entire Church.

The Young People's Movement

Young people's individual societies date back almost to the Union of 1858 and they multiplied until they numbered over 250. In 1889 they became unified under the name of "Our Young People's Christian Union," later amended to "The Young People's Christian Union." A General Committee on Young People's work was created and provision made for annual mass conventions. The organized body soon grew to large dimensions and it has contributed effectively to the cultivation of practical religion among our young men and women and the development of their gifts for service. Its oversight is now attached to the Board of Education and is in charge of a special committee and a general secretary.

The Confessional Statement

An epoch in our history was reached in the adoption of the Confessional Statement. It was proposed and unanimously favored at the General Assembly of 1919, a drafting Committee was appointed, and the completed Statement, with its 44 articles, was enacted in 1925. The Statement contains the substance of the Westminster Standards, a proviso being that wherever it deviates its declarations prevail. It displaced the Testimony of 1858, removed the ban on secret societies, abolished close communion,

and authorized hymns along with the Psalms in the Church's praise. In consequence of this last step the Psalter Hymnal and the Bible Songs Hymnal appeared in 1927.

Commemorative Events

The Twenty-fifth, the Fiftieth, and the Seventy-fifth anniversaries of the founding of the United Presbyterian Church were properly celebrated at Pittsburgh. The first and second of these occasions were signalized by thanksgiving campaigns which amassed large amounts for distribution among the Church's Boards and educational institutions. The third had no such feature because of the recent canvass of the New World Movement.

The New World Movement was launched in 1919. It had in view spiritual aims as well as financial: the dedication of life, the enlistment of intercessory prayer, the development of home religion, and also the securing of ample funds for occupying and evangelizing our fields at home and abroad and for educational needs. The Movement ran through several years and was abundantly blessed. The leavening grace of God was felt in every quarter of the Church, there was wide response to the Christian law of service, and stewardship giving mounted to an approximate sum of \$8,000,000.00.

The Rest of the Story

The United Presbyterian Church never lost its way doctrinally. It has been loyal to the Word of God. To the old pillar doctrines of evangelical theology it has ever given explicit

witness. To this the Confessional Statement testifies.

The Church has been distinguished by an alert missionary spirit. Its Foreign Missions have a far-reaching history. In India and Egypt there are well-organized native Churches; strong foundation work has been done in the Sudan; and there have been promising beginnings in Ethiopia—now at a standstill through Italian domination of the country.

In Home Missions the Church has had commendable part in the building up of the Kingdom of God in America. A manifold program of action has been maintained in urban centers and rural fields, to which is owing our denominational strength. Special work has been carried on among the Southern mountaineers, the Negroes of the South, the Indians, and certain classes of foreigners. Here it may be said that among the larger bodies our Church stands first per capita in its missionary and benevolent giving.

To a degree almost unmatched the United Presbyterian Church has related itself to the great moral reform measures which have been set afoot from time to time. With reference to all of them it has taken a radical, outspoken attitude and support.

Educational enterprise has not been lacking. Five colleges are provided for our youth—Monmouth, Westminster, Muskingum, Sterling and Tarkio. As mission colleges there are Knoxville in America, Gordon in India, and in Egypt Assiut and the College for Girls.

At the Union of 1858 there were four theological seminaries—at Allegheny, Monmouth, Newburgh, and

Xenia. These were too many for the Church's needs and the number was reduced, Monmouth being united with Xenia in 1874 and Newburgh closing in 1878. Xenia Seminary, then at St. Louis, was merged with the Pittsburgh Seminary, formerly Allegheny, in 1930, the consolidated institution being now the sufficient agency for the training of United Presbyterian ministers.

The Church has nurtured denominational papers and periodical literature. Its journalism has covered such publications as the "Evangelical Repository," the "Christian Instructor," the "United Presbyterian" with its predecessors, the "Christian Union Herald," and the "Midland," each, including those discontinued, ably edited. In 1880 the Board of Publication purchased certain copyrights from private publishers and assumed the supply of Bible Schools with a full line of helps.

In its principles our Church is, and ever has been, interested in Presbyterian Church Union. As early as 1867 there were official fraternal interchanges, but without result, the main obstacle being Psalmody. The recent renewal of discussion on the subject led to the formation of a Basis of Union between the Presbyterian Church in the U.S.A. and the United Presbyterian Church. When submitted to the General Assembly of 1934, however, the Assembly failed to overture the Basis to the Presbyteries, though at the same time ordered it placed in the files of the Clerk, evidently for future consideration. The matter thus remains in abeyance, awaiting the leadings of Providence.

The Organization of the Church

By THE REVEREND O. H. MILLIGAN, D.D., LL.D.,
Clerk of the General Assembly of the United Presbyterian Church



The organization of the United Presbyterian Church of North America includes

its system of government and its administration of the various departments of Christian work.

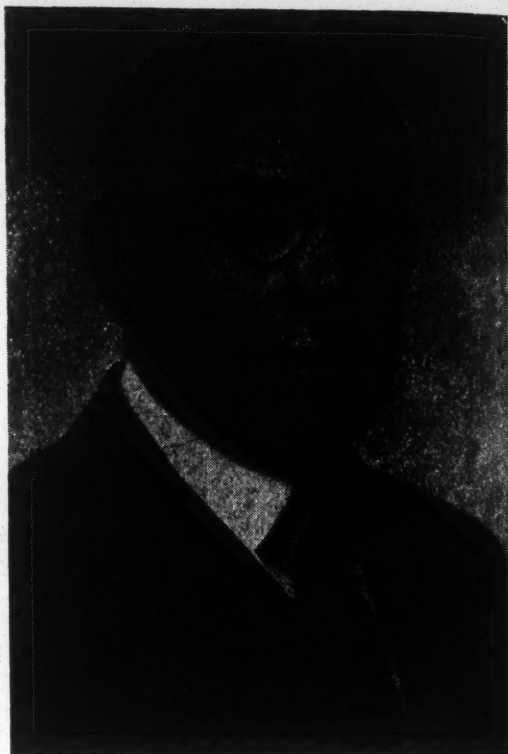
The United Presbyterian Church is one of the formal organizations of Christian people who profess publicly their faith in the Lord Jesus Christ and obedience to His laws.

Our church belongs to the family of churches which are organized according to the Presbyterian system of government, by elders or presbyters, as we believe the New Testament indicates.

The Christian people of a community properly organized with a governing body of elders, ordained and installed, constitute a congregation. There are 853 congregations in America, 159 in Egypt and the Sudan, and 153 in India. There are 187,470 members in America and 68,142 members in the foreign fields. This makes a total of 255,612 members. The value of the Churches is \$22,491,622 and their 583 parsonages \$2,521,756. The total indebtedness is \$2,825,703. The contributions of the American Congregations last year totaled \$4,137,122, an average of \$22.07 per member.

THE SESSION

The elders elected by the congregation, presided over by a minister, installed as pastor, or appointed for the purpose, constitute a court known as the Session. The Session is charged



The Reverend O. H. Milligan, D.D., LL.D.

with the government and spiritual nurture of the congregation. There are 5,435 elders in America, 460 in India, 203 in Egypt and the Sudan.

THE PRESBYTERY

The Presbytery is the next court above the Session and consists of the pastors, and other ministers of a defined district together with one elder from each Session within its bounds. The Presbytery is charged with the government and spiritual oversight of its ministers and congregations. There are 53 Presbyteries in America, 7 in India, 5 in Egypt and 1 in the Sudan.

THE SYNOD

The Synod is the next court above the Presbytery and includes two or more Presbyteries in a defined area. The Synod includes in its membership the ministers of its Presbyteries and an elder from each of its sessions. There are 11 Synods in America, 1 in Egypt, and 1 in India.

THE GENERAL ASSEMBLY

The General Assembly is the highest court of the Church, being the great Presbytery in which the entire Church is represented. Its members are commissioners, an equal number of ministers and elders, elected by the Presbyteries, on the basis of one minister and one elder for every seven ministers on the roll.

The General Assembly meets once each year and is the Supreme Court of the Church and administers all the activities of our Church in America and abroad. In the last General Assembly there were 141 ministers and 132 elders, or a total of 273 Commissioners on the roll.

The Trustees of the General Assembly are chartered by the State of Pennsylvania, to represent the General Assembly in charge of its property. There are 9 Trustees, 3 elected each year by the General Assembly.

THE BOARDS

There are seven Boards of the Church, consisting of 15 members each: The Board of Administration, located in Pittsburgh; the Board of Foreign Missions, in Philadelphia; The Board of American Missions, Pittsburgh, The Board of Education, Chicago; The Board of Publication and Bible School Work, Pittsburgh;

The Board of Ministerial Pensions and Relief, Philadelphia; and the Board of Directors of the Women's General Missionary Society in Pittsburgh. The names of these Boards indicate the work committed to them.

The Board of Administration consists of 15 members, nominated by their respective Synods and elected by the General Assembly. This Board is the responsible agency for co-ordination, stimulating and promoting the general work of the Church, including spiritual life, evangelism, stewardship, and missions.

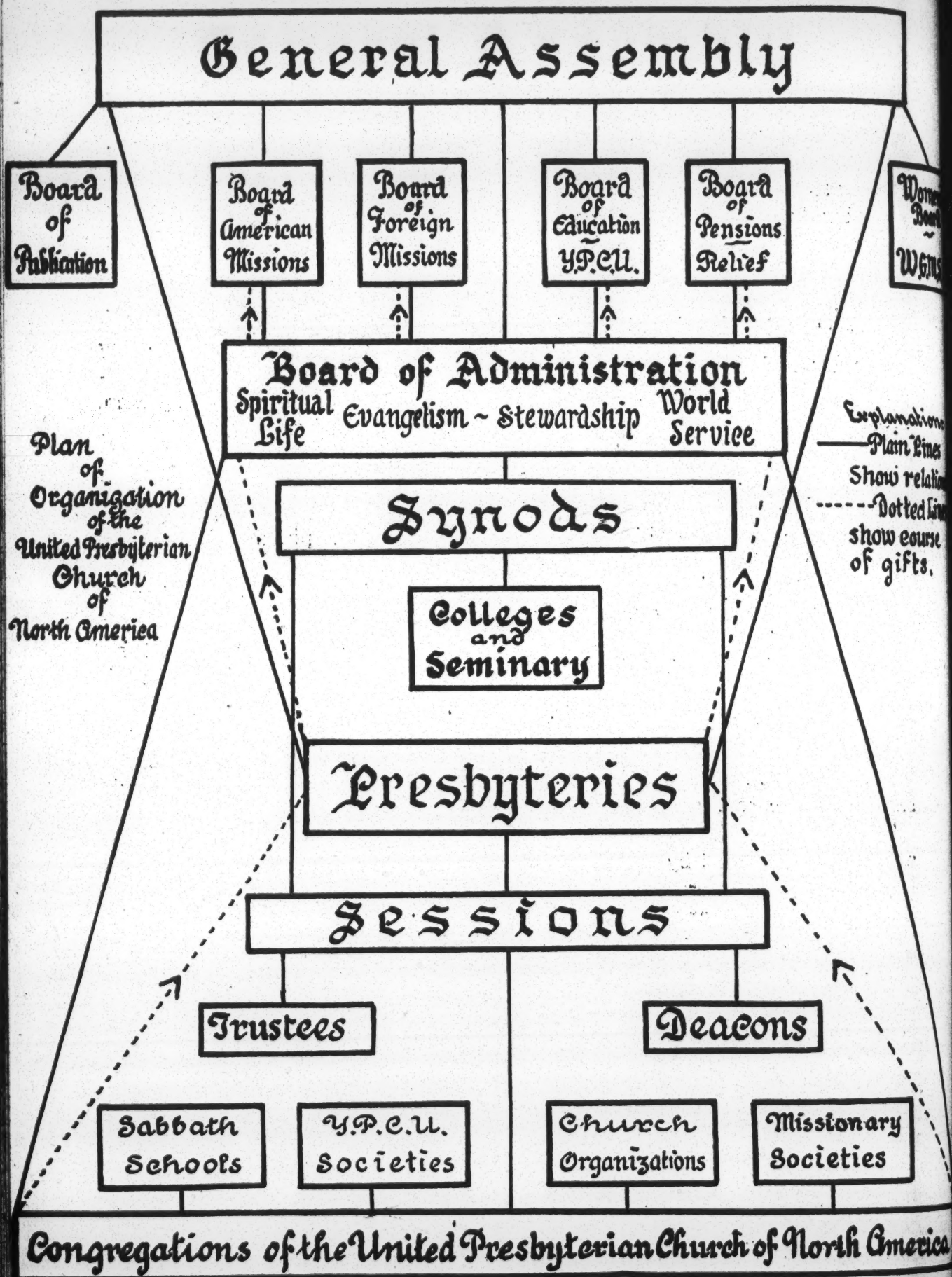
The Board of Foreign Missions is in charge of all our missions and missionaries in foreign lands, in Egypt, The Sudan, Ethiopia, and the Punjab, India.

The Board of American Missions is in charge of all the missionary work in America formerly conducted by three boards: Home Missions, Church Extension, and Freedmen's Missions.

The Board of Education is responsible for promoting education in the Church and is in charge of the funds provided by the Church for educational purposes. These funds are apportioned to our colleges and Theological Seminary. This Board promoted a Chair of English Bible in each of our colleges. Three members of this Board are consultative members for Young People's work.

The Board of Ministerial Pensions and Relief administers the Pension Plan and the funds provided for relief of Ministers, and Missionaries and their widows and children.

The above four Boards are known as Budget Boards because they share in the use of the funds contributed by the Church in the Missionary Budget.



The Board of Publication and Bible School Work sustains its own expenses and has made generous donations for missionary purposes annually. This Board conducts a Book Store, publishes Bible School and other literature, *The Christian Union Herald*, and promotes the work of the Bible Schools.

The Women's Work of the Church consists of two distinct organizations, viz.: The Women's General Missionary Society and the United Presbyterian Women's Association.

THE WOMEN'S GENERAL MISSIONARY SOCIETY

The Board of Directors of the W. G. M. S. consists of 15 members, elected by the W. G. M. S. in its annual Convention. There are in America 1940 Missionary Societies, consisting of Women's, Young Women's, and Junior Societies, 46,205 members. This Board administers all the contributions of the Missionary Societies and work committed to them by the General Assembly in America and in all our foreign fields. The total amount dispersed by this Board last year was \$344,325.

The United Presbyterian Women's

Association of North America conducts the Columbia General Hospital, the Home for the Aged, and the Orphans' Home. The United Presbyterian Women's Association of the West conducts the Aged People's Home at Glendale, California.

THE YOUNG PEOPLE'S ORGANIZATIONS

The Young People's Work is an important feature of the organization of our Church under the General Assembly.

It consists of the various age groups in the congregations, their organization in the Presbyteries, and the national organization which meets in annual conventions.

Its work is connected with the Board of Education to which it elects three consultative members and the Secretary of Young People's Work is associated with the General Secretary of the Board of Education.

Through all these organized agencies our Church has operated to extend the Kingdom of God and preach the Gospel according to the Command of our Lord and Saviour Jesus Christ.

FAITH OF OUR FATHERS

Faith of our fathers, living still
In spite of dungeon, fire and sword,
O, how our hearts beat high with joy
Whene'er we hear that glorious word!

Faith of our fathers, we will strive
To win all nations unto Thee;
And through the truth that comes from God
Mankind shall then indeed be free.

Faith of our fathers, holy faith
We will be true to Thee till death.

—Faber.

Beyond Religion Lies Christianity

By THE REVEREND JAMES L. KELSO, D.D.

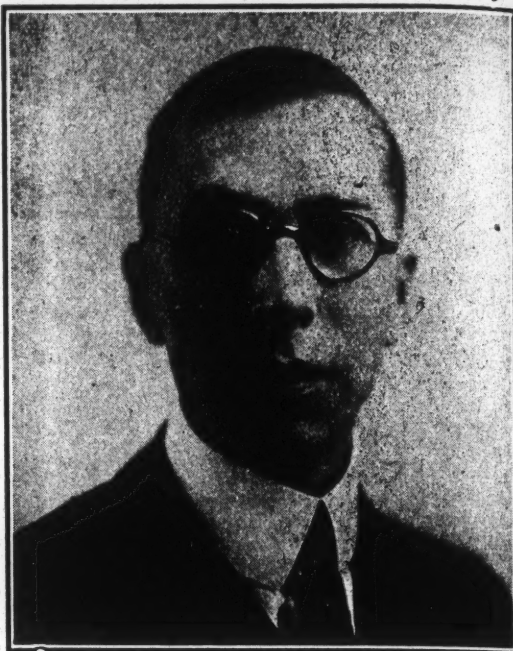


"And in none other (than Jesus Christ) is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts 4:12.

These words spoken by Peter strikingly emphasize the uniqueness of Christianity. It is not just another religion. Christianity is something beyond religion. Although at the time these words were spoken they were a prophetic voice, now history itself affirms their truth. Beyond the religions of men lies Christianity—unique and alone, the gift of God. Three tests alone are sufficient to show the weakness if not the folly and sin of any man-made faith. How does the common man fare under that religion? What is its treatment of womanhood? What is its conception of God?

ANCIENT EGYPT'S RELIGIOUS FAILURES

Ancient Egypt had the most brilliant material civilization of antiquity, but her religion was at opposite poles in many ways. The pyramids are a tribute to Egypt's religious valuation of the common man. In countless droves like beasts of burden they builded those masses of stone for one man, their king. Stones, they quarried and hauled until they had covered almost thirteen acres solid with these stones to make the first course of the great pyramid. Then they indented one course of stones and quarried and



The Reverend James L. Kelso, D.D.

hauled course after course until they reached the apex, leaving only tiny funeral chambers for their deified royal family.

Akhenaten, or Amenophis IV, was the founder of a religion, which many secular historians call monotheism, but the fact that this religious reformer, and he was a religious reformer, married one of his own daughters shows instantly how far was his from a true faith, even if it was better than that of his fathers.

Egypt's gods were many, but a clue to the spirituality of their theology is seen in the worship of the Apis bull. And when the bull died, he was embalmed like a king, laid to rest with his predecessors in a great granite casket in a vast tomb near the pyramids, and the people

went without a god until a bull was born with the proper markings. The Exodus story shows still better the religion of Egypt. Even when Pharaoh, the incarnation of the sun god Ra, was offered the grace of God by Moses, he refused to accept and preferred to be his own god.

THE GLORY (?) THAT WAS GREECE

There was a glory that was Greece, but there was also a shame about Greece that the historians try to keep quiet. Athens had her democracy, but it was built on a cruel slavery, and Greece's best philosophers all built their theories upon the necessity of slavery. The ordinary lot of an inhabitant of Greece was slavery. In Athens at one time there were twenty slaves for every free man. As to their evaluation of womanhood, Socrates, their great teacher, recommended moderation in prostitution and instructed Theodota how better to ply her wicked trade. As for the gods of Olympus one needs only to recall their episodes to know the religion of the common people. Paul's work at Corinth demonstrated the vast contrast between the Greek religion and the Gospel of Jesus Christ.

ROMAN BACKSLIDING

The Roman religion had started with better ideals and purer morals than Greece, but her conquests of Carthage and Greece led her into lower ethics and morals until, by the time of Peter's great thesis upon the uniqueness of Christianity, Rome was conquered by the sins of those she had conquered. Mommsen, the historian, lays down this terrific in-

dictment against them: "As a matter of course, morality and family life were treated as antiquated things among all ranks of society. To be poor was not merely the sorrest disgrace and the worst crime, but the only disgrace and the only crime: for money the statesmen sold the state, and the burgess sold his freedom; the post of the officer and the vote of the jurymen were to be had for money; for money the lady of quality surrendered her person as well as the common courtesan. . . . Men had forgotten what honesty was; the person who refused a bribe was regarded not as an upright man, but as a personal foe. The criminal statistics of all countries will hardly furnish a parallel to the dreadful picture of crimes—so varied, so horrible and so unnatural."

And if these words seem too strong and too far distant from the days of the events they describe, then let Seneca, Nero's teacher and Paul's contemporary, testify. "All things are full of crimes and vices. A great struggle is waged for pre-eminence in iniquity. Daily grows the appetite for sin; daily wanes the sense of shame. All respect for excellence and justice being cast aside, lust rushes on at will. Crimes are no longer secret; they stalk before the eyes of men. Iniquity is given such a range in public, and is so mighty in the breasts of all, that innocence is not merely rare, it has no existence. Think you that there are only a few individuals who have made an end of law? From all sides, as at a given signal, men have sprung to the task of confounding right and wrong."

CHRISTIANITY IS CHRIST

It was into such a world that Christianity came, yea better that Christ himself came, and God incarnate lived. For the first time and for all time man had a complete and satisfying and ennobling faith. Here was something beyond the religions of the ancient world. It was Christianity. It was Christ.

Nor have the nineteen hundred years since Christ's atoning death found any other people anywhere with any religion that offers Christianity any competition in the high place that Christianity gives to the common man—a child of God and a joint heir with Christ Jesus. It is Christianity alone that lifts womanhood to its ultimate peak and honors her as man's equal. And when Christ comes into this world he comes not as Adam, but he comes "of virgin born." And the only satisfactory concept of God is of Him, who came to earth and lived here, the God-man; and more than that He has gone on ahead to prepare a place for us that we may be with Him.

THE NON-CHRISTIAN FAITHS

Unto this picture add foreign missions and every faith goes down before a true evangelizing missionary zeal. And what is left of these faiths, must modify their tenants by aping some Christian virtues in order to live. Confucianism has died in our own day, and it was one of the most powerful of ancient faiths. Buddhism died early in the land of

its birth and has since lived on only upon alien soil. When faced with an aggressive Christianity it seeks to imitate the externalities of Christianity so that it may eke out a longer existence. Shintoism has had to make itself over into a national patriotic hysteria. The Caliphate of Islam is no more. Nationalism is more important to her followers than Mohammed. Many of her followers with a modern education have modified much of the Koran's theology. None of these faiths can live in a modern world. Indeed it is only Christianity that is sufficient for today.

WARS AND RUMORS OF WARS

Russian communism, German totalitarianism and all their breeds are in a sense religions, but they are simply reincarnations of the ancient god of war whether in Egypt, Greece or Rome; and like all those faiths that have deified the sword, they shall perish by the sword.

Beyond religion lies Christianity; and the problem of Christianity is the problem of the church. Whenever she has obeyed her Christ and evangelized her local field, and then moved on into true missionary zeal toward all ends of the earth, no religion has stood against her. And when the church of today is aroused to a true appreciation of her Christ and hears afresh his eternal changeless challenge to evangelize the world—then and at once can the kingdoms of this world become the kingdom of our Lord and Saviour, Jesus Christ.

The Women and the Program of the Church

By THE REVEREND T. C. STRANGEWAY, D.D.



Before the program of the whole denomination can succeed, it must have the support of the women of the Church. Before the women of the Church can give their support, they must know what the program of the denomination is.

The denominational promotional program is four-fold: Spiritual life — Evangelism — Stewardship — World Service. By Spiritual Life Promotion is meant a program for those who are already members of the Church — a program in worship, church attendance, family religion, Bible reading and prayer. By Evangelistic Promotion is meant a program for reaching those who are not active members of the Church. By Stewardship Promotion is meant a program for emphasizing the Scriptural standards for recognition of responsibility. By World Service Promotion is meant the enlarging of the vision as to world needs and calling for life and service to meet these needs.

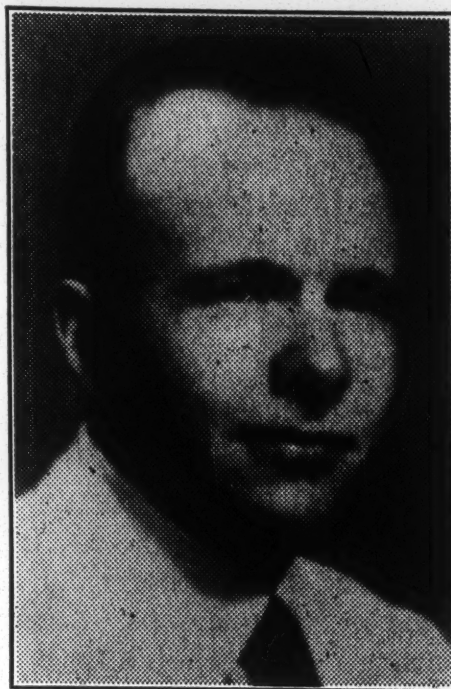
It would be hard to set boundaries for each of these programs, for they overlap. More than this, they run parallel and a congregation that is successful with any one of these programs is usually successful with all.

A five-year program of advance was adopted by the Eighty-first General Assembly meeting in Philadelphia in 1939. This program called for the following schedule:

1939 — 1940 SPIRITUAL LIFE YEAR

1940 — 1941 STEWARDSHIP YEAR

1941 — 1942 WORLD SERVICE YEAR



The Reverend T. C. Strangeway, D.D.

1942 — 1943 WITNESS YEAR

1943 — 1944 ANNIVERSARY YEAR.

The new Church Year, beginning April 1, 1941, is to be World Service Year. What are the facts in the United Presbyterian Church as related to World Service? We have certain Budget Boards charged with the responsibility for work at home and abroad. Sometimes we hear people say, "Wouldn't it be fine if 'The Men's Board' could do like the women do?" There is no such thing as "The Men's Board." The Board of American Missions, the Board of Foreign Missions, the Board of Education and the Board of Ministerial Pensions and Relief are the Budget Boards of the whole Church. More than half of this Church are women. Women

have more than half of the responsibility for the success or failure of these, their own Budget Boards.

It has always seemed a tragic thing to the writer that there are no women on these Budget Boards, for the women are responsible before God. If this be treason, I, at least, must make the most of it. The fact remains that, with or without representation, the Budget Boards of the Church are the World Service agents of the women of the Church at home and abroad.

With World Service Year ahead, what can the women do?

1. KNOW THE CHURCH. They do better at this than the rest of the constituency of the Church for there are one or more groups of faithful women in every church who keep everlastingly at it. They are interested in the Church and its work because they know about the Church.

2. KNOW THEMSELVES. What about the average woman member of the average United Presbyterian Church? How regularly does she go to church? What organizations does she belong to? How much of her time and talent and possessions does she give to the support of the Church? Let us all check up.

3. KNOW THE FIELDS. What are the needs in our world today? Do women of the Church know that there are 10,000 communities in the United States today where there is no church whatever? Do they know that there are 30,000,000 young people like their own who have no contact with religious training of any kind? Do they know the needs in lands across the sea? And do they

know that the Christians of the United States are left alone in a world at war to carry the message of Jesus Christ?

4. KNOW JESUS CHRIST. This goes without saying. What will it mean in each home? There is hardly family religion if mother is not interested. There is hardly regularity of attendance at Bible School and Young People's and services of worship, if mother is not interested — if mother has not a vital experience of Jesus Christ as Saviour.

So far, we have dealt especially with the World Service Year Promotion Program. The next year will be Witness Year and there will be a great emphasis upon Evangelism but this does not mean that Evangelism will not be a dominant theme in every year's program. In the Fall, there should be surveys and visitations. In the Spring there should be special meetings and more visitations. The year round, there ought to be prayer groups which would pray for those who do not know Jesus Christ and then "put legs under our prayers."

Stewardship Year is just coming to a climax with the end of the old Church Year and the beginning of the new. We should think a great deal about women and Stewardship every year. It is estimated that eighty-five per cent of all advertising is aimed at the women. Women do the buying for the nation. If the nation is selfish we turn to look at the women. There is a great deal in the Scripture about our responsibility in the matter of possession, and when the women of our churches follow this teaching many financial problems of the churches will be solved.

(Continued on page 474)

Suggested Devotional Service

For Program-Study on "The Pathway of Truth and Love—the United Presbyterian Church"

By (MRS. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1941: "Come" and "Go."

May: Come as an Inspiring Exemplar: "Come out from among them, and be ye separate." II Cor. 6:17.

(Enter two characters, dressed in white robes symbolic of "Truth" and "Love," during the singing of opening song and take places at front. "Truth" carries a Bible; "Love," some flowers, preferably lilies. All numbers suggested for "Truth" and "Love" are for readings. All numbers suggested in this service for songs, readings, and prayers are from the "Psalter Hymnal." References should be well marked in advance, and the program move without announcement or pause.)

Opening Song: (By a hidden singer)
No. 267.

"Truth": No. 178; 1, 4.

"Love": No. 178; 5, 6.

Song: No. 184.

"Love": No. 265.

Song-Response: No. 266; 2.

"Truth": No. 61; 1, 5.

Prayer: No. 48; 2-4.

"Truth": No. 42; 1, 3.

"Love": No. 42; 4.

Prayer: No. 44.

Song: No. 251; 1, 4.

"Truth": No. 289; 4.

"Love": No. 52; 4.

Leader: We may witness for our Christian religion by the life that we live, as well as by the words that we speak. The character of the life which a professing Christian lives may commend or discredit his Christian profession. This is the fact back of these words addressed by Paul to the Christians

in Corinth: "Come out from among them, and be ye separate." These words of Paul were an appeal—an appeal for purity of life. It was a needed appeal; for Corinth was a very wicked city. It was an appeal for Christians who lived in this wicked city to live a life consistent with their Christian profession.

One may say, "I believe in God," while living as if there were no God. One may seem to have a theistic creed, while living an atheistic life. A real theistic creed will be accompanied by a real theistic life.

Christianity is its own best evidence. What it does is convincing evidence of what it is. Paul's life and work after he became a Christian were a mighty proof of the truth and power of the Christian religion. The Bible tells us how purity of life is attained. (Reads Ps. 119:9-16.)

Song: (By a hidden singer) No. 237; 4.

Leader: The Bible tells us the value of purity of life. (Reads Ps. 1.)

Song: (By a hidden singer) No. 1; 1, 5.

Leader: The Bible tells us the evidence of purity of life. (Reads Ps. 15.)

Song: (By a hidden singer) No. 19; 1.

Prayer. (See 1, 2, 3, 4 Days in the Prayer Cycle.)

Prayer of Dedication: No. 218; 1, 4, 5.

Closing Song: No. 160.

The Pathway to Peace

By THE REVEREND HOMER B. HENDERSON, D.D., Moderator of the General Assembly of the United Presbyterian Church of North America



In a book with the significant title, "How to Be Happy Though Human," written

by a man who is a real student of life and happiness and peace, the author tells of a successful and egoistic man who could find no time for others, to whom he gave the suggestion that he should go to the Grand Central Station in New York and try to help some one. In a spirit of condescension and sport he followed the suggestion. He found a poor woman from a country town who had expected to have her daughter meet her at the station. The daughter was missing and the mother who had lost the address, was sitting in a corner weeping. The doctor's patient found the address in the telephone directory, took the old lady and her baggage in a taxicab, and found the address on an obscure street in the Bronx. On the way, he became so interested, he stopped and bought the old lady roses. She wept for sheer joy on his shoulder. He gave her over smiling into her daughter's care and rushed to a telephone to say to his doctor friend—a real friend—"Doc, I feel like a human being at last."

I am glad to bring a word of greeting to our good women. That is a rich bit where Paul suggests to the Christians—including the men of course—that they "help those women which labored with me in the gospel—whose names are in the book of

life." I want to commend the good women in their magnificent work and to suggest to the men that they can with advantage read the Women's very readable Magazine.

And then I like that subject that the women will be studying for the next few months — "Pathways of Service." And as they study "The Way of the Cross," "The Pathway of Truth and Love," and "A Widening Pathway," catching in their study a new glimpse of church history, including the Christian Church at large, the United Presbyterian denomination and their own active and prosperous Missionary Society, I am sure they will be inspired to a more faithful service, and in doing so, they will find "The Pathways of Service" will become "The Pathway to Peace."

Many years ago there came to me a privilege that now I am afraid I did not appreciate. I was at a small dinner party and had the rare privilege of sitting beside Dr. Wilfred T. Grenfell, the very great physician of Labrador fame. He was physician, business man, educator and Christian minister. On one occasion when he had lectured about his work—and he was always modest—an enthusiastic woman rushed up and said, "Oh, Dr. Grenfell, how nobly you are sacrificing yourself for those poor people." Dr. Grenfell promptly replied, "Madame, you do not understand. I am having the time of my life in Labrador." Yes, "The Pathway to Peace" is always reached by way of service.

I Love the Church

By BISHOP EDWIN HOLT HUGHES

I LOVE the Church because she sent her itinerants into the Southern mountains, won my near ancestors to piety and service, and put into them an ambition for the best things of the intellectual and spiritual life.

I love her because she sought my father in the distant hills, claimed a tall and awkward youth for Christ, gave him a career that involved heroic decisions and vast sacrifices, and wrought in him a lofty character as a priceless legacy to his children.

I love her because she captured the heart of my mother, gave a girl the standards of feminine grace, made her the comrade of my father in a parsonage home, endowed her in the plenteous love of God, and finally, caught her up to heaven as her lips breathed the name of Christ.

I love the Church because she quickly claimed me for the Kingdom, put the seal of baptism upon my young life, and when my feet could so easily have become wayward, guided them along the everlasting paths.

I love her because in careless years she kept my name upon her book of remembrance and love and in great patience waited for my return to her altar of pardon.

I love her because she took me into one of her colleges, made kindly investments in my education, and best of all, in my freshman year under the call of a University President summoned my conscience to

the throne and led me to the great decision.

I love her because she offered me my chance to preach, enrolled me in a School of Theology, where fees were paid mostly in the coins of love and gratitude, and started me on an itinerant career with a thousand stations of joy.

I love her because, as life developed, she gave me enlarging opportunities, handed me the inheritances of churches and parsonages and congregations, and honored me always beyond my deserts.

I love her because she has taught me lessons of holy character for myself, and lessons of social obligation for others, and has made my heart busy in reaching the adjustments of duty and affection.

I love her because in her ministry she has given me good and tender memories of countless friendships among preachers and laymen and has made me rich in associations that are like a prelude to heaven.

I love her because she has created within me a fatherhood that, being only a feeble copy of God's heart, has still helped me to claim my children for the divine Kingdom and to make a home as an entry into God's household.

I love her because when death drew near and my beloved slipped from my view, she came to a stricken spirit with her consolations; made me know that

"There is no place where our sorrows

Are more felt than up in heaven."
and told me that there is no shelter

so assuring as the everlasting arms.

I love her because amid the shifting scenes of an itinerant life she hung for me a light in the skies lest I should get lost on an upward journey, taught me the songs of immortality, and lured me heavenward by the vision of a mansion in the Father's house.

I love her because in more than fifty years of ministry I have seen her educating hundreds of thousands of students; preparing countless doctors and teachers and preachers for our plucky Negro people; gathering little orphans from the mournful ways of loneliness into the loving care and instruction of her Children's Homes; halting the feeble march of the aged, and ushering trembling and anxious old men and women into the doors of her peace; bringing crippled lives that now reach toward the million mark into those Hotels of God, known as her Christian Hospitals, and sending them outward in strength or skyward in hope.

I love her because in following the footsteps of the Carpenter of Nazareth she has built in his name so many cottages and palaces of mercy that the mere listing of them would make a plenteous directory of the philanthropy of Christ our Lord.

And I do love her most and best because she has brought me into the fellowship and rapture of a wonderful, wonderful Redeemer; has given me here to know him, the power of his resurrection, the beauty of his realm of grace, and the safety of his keeping; and has so led me along the devious paths of life that now I feel the assurance of a clear title to a dwelling in the skies and await the day of God's appointing when mortality shall be swallowed up in the eternal victory. Then shall I greet my many dear comrades in the Church's life and offer ceaseless praises to that Saviour who said, "I will build my Church."—*The Methodist Protestant Recorder*.

THE WOMEN AND THE PROGRAM OF THE CHURCH (Continued from Page 470)

We have mentioned World Service and Evangelism and Stewardship, but we must not forget the Spiritual Life Program. This is the heart and soul of the program. If the members of the Church are not devout in their service of Jesus Christ, the other parts of the program will not go forward. This program begins in the personal religious life of every individual. It spreads out in the home and grows there. It comes to a glorious fruitage in the worship and service of the Church.

Just now, the goals for the New

Year are being set. It is recommended that every congregation undertake a twenty-five per cent increase in church attendance, a ten per cent increase in church membership, a fifty per cent increase in tithing stewardship and a ten per cent increase in the Budget for World Service. Surely, we ought not to do any less for Jesus' sake. If every woman reading this article would get these goals on her heart and soul, the whole Church would move forward in the Master's service as it has not moved in this generation.

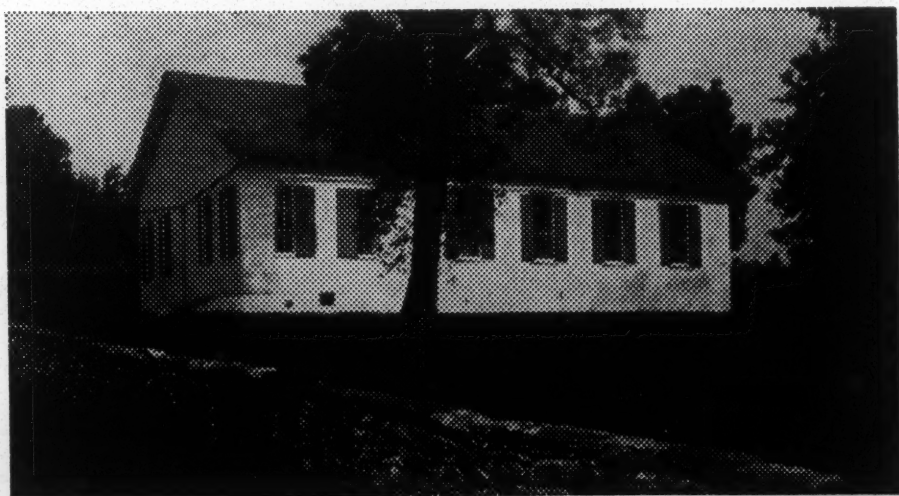
Octoraro

By THE REVEREND W. M. ANDERSON, D.D., Philadelphia, Pa.

WHEN some think of Octoraro they picture, in their minds, a quaint little church, built of stone and mortar, and nesting on a hillside in Lancaster Co., Pennsylvania. It is true that there is such an edifice, extremely plain and beautifully restored. Indeed it is like a precious gem, imbedded in a rich setting.

Octoraro means more than stone and mortar. It represents a glorious spirit of devotion which we would covet for ourselves and all who love the Lord Jesus Christ. Our forebears had an allegiance to the Master which towered above every claim on earth. For this they suffered even unto death. The Lord with his Word was the rule of their lives of devotion. The Lord Jesus had the supremacy and to them was all and in all. Because of this unwavering devotion our forebears were put to the sword, shot, hanged and drowned. This loyal spirit cannot be destroyed by violence. The Octoraro restored church represents the spirit of our fathers.

Eighteen thousand heroes of the cross, in Scotland alone, paid the extreme sacrifice, rather than surrender the regal claims of their Lord. So many others were so willing to follow these heroes, that the Crown attempted to rid the kingdom of them, by exiling them to America. Many had signed the "Solemn League and Covenant" with blood drawn from their own veins. Consequently a prison ship loaded with these devotees of Christ, was filled from the toll booth at Leith and set sail for America on September 5, 1685. There were 125 of these with two of their ministers aboard. Most of these had ulcerated wrists and ankles, cut by prison chains. The boat bore the name of "Henry and Francis". It was poorly provisioned and worse than that, — it was un-seaworthy. Often it sprang a leak while crew and passengers must work the pumps day and night. The voyage required seventy-five days, during which both ministers on board died and 29 of the prisoners. The treatment of these



Octoraro Church Restored

unwilling passengers was 'utterly cruel. One can take the minutes of our General Assembly and find every name listed on that ill-fated boat. When these landed at Perth Amboy, N. J. they were received with much hostility. Pushing westward, they found friends who housed them and fed them until they were able to push North, South and West. With axes and saws they conquered the forests so that they might scratch in some seeds to produce a simple and scanty living. For 65 years these fathers and children kept the faith and at the same time pleading with the church at home to send one who would break unto them the Bread of Life. However in the year 1751 the home church answered the strong pleadings from America for a minister of the Gospel. The Rev. John Cuthbertson came. He was a sturdy character, evangelistic, and physically able to endure hardness as a

good soldier of Jesus Christ. There were so many Covenanter societies scattered along the Atlantic seaboard, that he at once began an itinerant ministry which lasted for 30 years. He held these organizations together until re-enforcements arrived from from the home-land. He buried the dead, baptized the babes, married the lovers, and received believers into the church. In his travels he covered 70,000 miles on the back of a horse. In 1753 Alexander Gellatly arrived from the Associate church. After one year he built the church at Octoraro which is now restored in memory of the heroic spirit of our forefathers in Christ Jesus. Mr. Gellatly and John Cuthbertson worked in perfect harmony and after 8 years the Associate pioneer of our faith went home to God. Octoraro is not only a building but it represents a spirit of devotion so much needed to carry on for the Master.

WHO'S WHO AMONG THE WRITERS

The Reverend John McNaugher, D.D., LL.D., President of the Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pennsylvania; Professor of New Testament Literature and Exegesis. Author of *Quit You Like Men*, and *History of Theological Education in the United Presbyterian Church and Ancestries*.

The Reverend J. C. Williamson, D.D., Professor of Church History and Government in the Pittsburgh-Xenia Theological Seminary. Author of *March On*.

The Reverend James L. Kelso, D.D., Professor of Semitics and Biblical Archeology in Pittsburgh-Xenia Theological Seminary. Author of a forthcoming book, *Manufacture of Israelite Pottery*.

The Reverend O. H. Milligan, D.D., LL.D., Clerk of the General Assembly and Pastor of the Avalon United Presbyterian Church.

The Reverend Homer B. Henderson, D.D., Moderator of the General Assembly May 1940 to May 1941. Pastor of the Grove City, Pa., Church.

The Reverend T. C. Strangeway, D.D., Secretary of the Board of Administration of the United Presbyterian Church.

Bishop Edwin Holt Hughes, Senior Bishop of the Methodist Church, Washington, D. C.

The Reverend W. M. Anderson, D.D., Pastor of North United Presbyterian Church, Philadelphia, Pa.

The Vow Church

From the Bulletin of the Second United Presbyterian Church (The Vow Church) of Philadelphia.

THE Vow Church was established in the year 1814 by the will of Margaret Duncan, the wife of a Philadelphia merchant. On a return trip from Scotland (where she had been visiting) to Philadelphia in 1799, the boat on which she sailed met with dire disaster. Severe storms almost caused the vessel to founder, and it was driven far off its course. The food supply ran low, and all on board were reduced to greatest distress. In peril of her life, Mrs. Duncan made a vow to her God that if He would spare her life and the lives of her companions, she would build Him a house of worship. Shortly after the vow had been made, a vessel appeared which, when hailed, supplied food and gave the captain information as to the location of his ship. After returning to Philadelphia in safety, Mrs. Duncan set about raising the funds for the "Vow" church. The first edifice was built on 13th Street above Market, 1805-1814. The Vow Church was relocated and rebuilt in 1856-1857, where it still stands as a memorial to the fulfillment of that vow of 1799.

The Board of Foreign Missions of the United Presbyterian Church held

its first meeting in this church in 1858 under the leadership of Dr. J. B. Dales and it still continues to hold its monthly meetings in the same room.



The Vow Church

Philadelphia Presbyterial Missionary Society was organized in this church May 1886.

Four pastors have served the congregation, The Reverend Mr. Forsythe 2 years; Dr. J. B. Dales 53 years; Dr. C. S. Cleland 43 years and The Reverend W. B. Gamble 5 years.

THE MARTYRS

"At the risk of their lives with their flocks they would meet
In storm and in tempest, in rain and in sleet;
Where the mist in the moor-glens lay darkest, 'twas there
In the thick cloud concealed, they assembled for prayer.

"In cities, the wells of salvation were sealed,
More brightly to burst in the moor and the field
And the Spirit which fled from the dwellings of men,
Like a manna-cloud rained round the camp on the glen."

Quoted in *The United Presbyterian Church and its Work in America.*

The Church in Japan

Extracts from Letter, MISS MARY BALLANTYNE,
Missionary in Doremus School for Girls, Yokohama, Japan

THE big meeting comes this week. Many of the preliminary meetings of which we get rumors have been somewhat though not entirely favorable. Then there is the political situation which has somewhat overshadowed all else. I feel not the least bit jittery though many of my friends, not in mission work, are getting out by the first possible boat.

I hope you have not worried about us. We feel very much in God's love and care. The Japanese who work with us are just as thoughtful and kind as always. So many of them have expressed a deep hope that there can be a happy settlement between our two nations. The world is certainly in a pretty bad mess consider-

ing the nineteen hundred years we have had Christ's teachings.

No decisions or plans could be formulated at the meeting of missionaries at the Union Church. It seems best to make no plans until details of union and self support are worked out by various committees of Japanese working out changes which must result from the declaration made at the mass meeting. We already knew what the important points would be: church union and independence. Political matters of course have rather overshadowed our religious problems. If we are advised to go, I shall take no chances on its being merely propaganda and will leave.

The Missionary Link.



Mass meeting of Christians on the Aoyama athletic field, October 17, 1940—about 25,000.
Bible training school students in choir of 1300.

Good News from Far Countries

The Sudan

MRS. VIRGIL F. DOUGHERTY, Editor, Nasir, The Sudan

LA AMOLEKER ORDAINED*

A Great Event in the Church in South Sudan

The biggest piece of work that the Presbytery did was to ordain the first native Shulla to the gospel ministry. The Shullas live along the Nile five hundred miles above Khartoum. They are not Moslems but pagans. Their black skins suffice as clothing for most of them. Their height (average 6 feet) gives them a natural dignity which their reserve serves to increase. Recently a revival started amongst them — and in four months 156 persons publicly confessed Jesus Christ as Saviour and were baptized. Don McClure, who is the missionary in charge of the church work there, daily has three different classes of enquirers whose numbers total more than one hundred. The Christians go out each week into the various Shulla villages teaching and preaching and enlisting the loyalty of the people of Christ and His way of life. Chief among the preachers, and the leader in this new movement has been La Amoleker. In a service part of which was in English, part in Arabic and part in Shulla, La was set aside by the Presbytery of the Sudan for full-time evangelistic work among his own people. A simple Shulla cloth covering him, he gave a sermon about what Jesus had meant to Nicodemus. As we sat and watched that tall strong figure, and heard something about the fortitude with which he was bearing persecution, something of the leadership he was exercising in the tribe, something of the sacrifice that he was undergoing for Jesus' sake, and saw the joy in his face

as he was talking to us about that same Jesus we realized that we had been privileged to take part in a historic ceremony. He is the first man in the Sudan from the native tribes to be ordained to the gospel ministry. When he arose from his knees after the hands of the Presbyters had been laid upon him his face was working with emotion, and every one else was stirred. Pray for La Amoleker, and for his people. Once the Shulla tribe ruled the whole Sudan. Perhaps the day is coming when they will again be leaders—this time not as rulers but servants. La is taking his place as leader in this new movement of the Spirit.

A VACATION IN UGANDA

By MISS RAY HUFFMAN, R.N.,
Nasir, The Sudan

When I returned from my last furlough, I decided that during this term I would try to see something of Africa during my vacation periods. On my first vacation I went to Yei. After a hectic ride in a truck from Nasir to Malakal, I took a plane and flew south to Juba in four hours time. Another one hundred mile trip by car, brought me to the Church Missionary Society Mission at Yei. That trip would have taken me a week by boat. The missionaries there were lovely to me and it was an inspiration to see their work and to learn how they meet some of the same kind of problems that we face. In addition I had the thrill of seeing the Nile and the big game from the air. On my return by boat I counted 826 elephants and 44 buffalos.

The next year it was my turn to go outside the country and I planned to go to the Belgian Congo and

*From a circular letter sent to friends by The Reverend J. Lowrie Anderson, Wad Medani, The Sudan.

Uganda. The Belgian Congo officials required a health certificate in addition to the charge for visa. There was no physician closer than Malakal (an all day ride by truck). About this time a government medical boat stopped at Nasir and I interviewed the doctor. Why should I get a health certificate six months before needing it? Why not wait and get it at Malakal at time of departure? he queried. This did not comply with the red tape of the Congo. I made another attempt to get permission to go and the next requirement was two recent photos. The nearest camera was in Khartum! I gave up the Congo trip and decided to go to Uganda only.

We had an interesting group of passengers on this trip; some I knew, some were strangers to me. One was a Uganda official who was returning from his leave. He was, to say the least, loyal to Uganda, but we who were Sudanese were just as proud of our country. Another man was a government official photographer in Switzerland, going to Kenya to take pictures of big game some French hunters hoped to get. He was thrilled with the country and took many pictures which he said he would use as backgrounds when unusual ones were wanted.

Our boat was late so some of us left the boat at Mongalla and went to Juba by car that we might make connection with the boat on the West Nile the next day.

After an early breakfast we left by car, crossing the Nile by ferry at Rejaf on the four hour auto trip to Nimule on the West Nile. The Uganda official was a relative of Sir Samuel Baker who had explored the Upper Nile and had discovered Lake Albert. (I had translated the story of his trip and so was quite familiar with it). He kept telling us what a wonderful boat would meet us at Nimule, a much better one than the one we had left. But when we reached the top of the last

hill and got our first glimpse of the West Nile he groaned aloud, "Oh that miserable tug!" A tug had come for us as the regular boat was being repaired. I managed to get a cabin alongside the engine, a place too hot to stay; the food was good but everybody had to sleep on deck wherever space was available. The cots were comfortable but there was no privacy whatever. How we told our fellow-traveler of the comfortable cabins we had on the other boat!

I knew very little of Uganda when I started and tried to absorb all the information I could enroute. On that tug I met some interesting people, an official and his wife, Mathias by name, who make this short trip to Nimule on the fortnightly boat just to have a change from their isolated station. They told me a great deal about Uganda. Another couple had just been to Murchinson Falls, and in looking over a book they showed me, I decided if possible to go to Fort Portal and stay at the Ruwenzori Hotel, which I was told was on a coffee plantation and a lovely place to stay. I was interested in an experiment of which this man told me he had tried with workers on the plantation in the use of quinine and food. To one group he gave quinine and food, to another he gave food but no quinine and to another group he gave quinine only, and then watched the output of their work and their physical condition. He found that quinine and regular food gave the best physical tests.

Before midnight the next night, we had transferred to a big lake steamer, which afforded all that one could wish in comfort. The next morning found us at Butiaba on Lake Albert. From there we went by car to Mesinde. Mesinde is famous for a type of lawn grass, a short grass that stops growing at the right time! Another car trip brought us to Mesinde Port where another steamer was in waiting to

take us on a lovely lake trip of twenty-four hours. Lake Kioga is covered on the surface with beautiful lotus but I heard that crocodiles were as plentiful as lotus. We reached Namasagali the next morning and there I saw the first train I had seen for two years.

We had quite a rough ride all that day but late afternoon brought its points of interest with Jinja Falls—the source of the Nile—and glimpses of Lake Victoria. Dusk found me at Kampala and the hotel looked very good to me.

(To be continued)

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

NO BLACKOUT OF CHRISTMAS

Excerpts from a recent letter written by Mary Stevenson of the American Mission College for Girls, Cairo, Egypt

Assiut, Egypt, Jan. 5, 1941.

Dear Family:—

Happy New Year. This is my first 1941 letter. I came to Assiut on Monday by car with Miss Martin. It is a nice trip but it took all day as the roads are so poor. I am an associate member (being a new missionary as yet) of the Educational Committee. We have had to meet at every available moment during the week's meeting of the Missionary Association. I've been sitting in a meeting of some sort every morning, afternoon and evening during all this time. I am anxious to get back to Cairo so as to get in some Arabic lessons during vacation. Of course the problem of our appointments came up again and we were re-appointed to the places we are in now, but with the number of hours of teaching limited. So I should be able to get in more hours of Arabic study and more lessons. Missionary girls who went out to Egypt a year ago had to be given teaching work in different Institutions because of the shortage of a regular teaching force from America due to travel conditions. This meant that they have been cut off from their time for the study of the language.

This is the way we spent Christ-

mas. The first event was our Christmas program. Miss Stella Robertson, Miss Josephine Jackson and I were responsible for it. I had to stay behind the curtain to keep things going as Josephine had to help with the singing and Miss Robertson was, of course, at the piano. It was in tableau effects, while a reader gave the story and the choir sang. First the Old Testament Prophets came out and gave their prophecies, then stood in the background watching the scenes which were the fulfillment, with Isaiah at the end telling that the prophecies had been fulfilled. Dales Hall, (the School Chapel) was full and the audience seemed pleased with the program.

That night we had our service at the Ezbekieh Church and it was the nicest Christmas service I ever attended here, I think. Mrs. Margaret Work played a beautiful medley of Christmas Carols with chimes for the prelude, then the lights were turned off, except a big star at the front of the church and electric candles in wreathes, while the choir sang two Carols. The lights were then turned on. It was all a program of music — carols and anthems by the choir with the addition of the Scripture lesson and prayer by Mr. McCutcheon. The Church was crowded.

After this service the choir had sandwiches and coffee with Misses French, Grimes and Mrs. Work at the Girls' Boarding School, which is housed in the Esbekiya Building

Note: Mary wrote the letter from Assiut, Egypt, while in attendance at the Annual Meeting of the Missionary Association.

(incidentally the first school for girls opened in Egypt).

At 8:15 we went to sing at the Y.M.C.A.—the one opened for the troops—and repeated the program in the open court-yard. It was rather nice and the place was full. Our music was recorded, to be repeated, I understand, by radio to New Zealand and Australia. I'd like to hear the records.

Tuesday afternoon several of us were invited to the Conns to tea. Mr. Conn teaches at the American University and Mrs. Conn teaches part time at the Girls' College. They always do such nice things and it turned out to be a nice little Christmas party with a Christmas tree and a gift for each one present. A number of soldiers were present. There were 24 guests. In the evening there was a "carol sing" at the church.

Christmas Morning we were awakened by a carol being sung at our bed-room doors, then we had breakfast around the fireplace with an exchange of gifts according to

the custom of drawing names, each one to get a little gift from her mystery sister.

After breakfast I went over to help Mrs. Robertson and Stella get ready for their Christmas dinner. Mary Thompson came up from Tanta and there were other guests, a Scotch girl who teaches in the College and four soldiers—one from New Zealand, one from Australia, and two from England. English speaking countries were well represented. After dinner some games out in the yard.

At six o'clock we had "Open House" at the College and I was responsible for the entertainment. About 75 were present, including quite a group of soldiers. Games, a buffet supper and then Christmas carols. So you see we have had a good Christmas, the only thing that could have been nicer would have been to be at home with all of you dear ones. I received a good "Clipper" letter from you the week before Christmas which took just one month to reach Egypt.

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

SIALKOT HOSPITAL GROWS

By MISS KATE A. HILL,
Superintendent Sialkot Hospital, India

Our hospital is growing. Last year we had the largest number of in-patients and the highest fees that we have ever had. The in-patients numbered 1151 women, 178 men and 376 children, a total of 1705.

The Children's ward still continues to be the most interesting place in the building. One of our own nurses is now in charge of the ward and is doing fine work.

We continue to find Christian homes for the orphans. We have had an English baby for almost two years. Recently we found a good

home with an English Sergeant. The baby boy was taken on Friday, legally adopted on Saturday and baptized John William, on Sabbath.

You will remember the pictures and stories of "Mani." Some of our missionaries were in Darjeeling this summer and saw him and his parents. They report him well and happy in his school and very happy in his good kind Christian home. May he indeed become a "hill-man for God in the forbidden land of Nepal."

The war has caused all prices to rise so that finances are more difficult than formerly. Because of the war it is not possible to install the X-ray this year. It has been a great
(Continued on page 505)

The President's Page

A CHRISTIAN AND HIS COUNTRY

"Oh, Christian, why don't you hold out the Light?" This significant question, bearing a personal message to each one of us, is the theme of a beautiful song of the old south. Coming as it does from a people who have been subjected to persecution and suppression, it is a real challenge to professing Christians everywhere.

We, of the United Presbyterian Church, have long loved and sung the Forty-third Psalm—"Send out Thy Light"—and rejoice in the splendid results of our missionary endeavor. Perhaps you noticed in the leaflet "Progress," recently sent out by the Board of Administration, the startling fact that more than one-third of our church membership is in lands across the sea.

Just what does this mean to those of us who have remained at home? Have we failed to hold out the light? Or have we been satisfied to live in the light of our own small candle, whose dim rays shine no farther than our own home, church or community?

One of the religious leaders of India is reported to have said of America, "India does not want your Christianity, but she does want your Christ."

Wherein have we failed to make our country a truly Christian nation which will measure up to the standards of Our Lord Jesus Christ? Would it not be well for each of us to answer for herself, the question—"Oh, Christian, why don't you hold out the Light?"

Mrs. Ethel C. Boyd,
Second Vice President,
The Women's General Missionary Society.

WASHINGTON, D. C., W.G.M.S. CONVENTION

The names of many delegates are now in the hands of a number of railroad representatives who will be glad to furnish you travel information. Is your name on this list? Have you notified the Convention secretary?

Consult bus companies passing through your particular communities for rates to Washington should you desire this type of travel. There will appear from time to time in one or the other of the church papers more detailed information as to trip possibilities if such information is forthcoming.

For those planning to be part of the group heading up in Pittsburgh and proceeding to Washington, a special concession will be made for groups of fifteen. Individual tickets will be provided for return travel, but the same road must be used.

Ida B. Little,
Transportation Secretary.

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

A CHURCH EDITOR'S CREED

I BELIEVE IN GOD, and in His revelation of Himself to the world through Jesus Christ and through the Church, which is the Body of Christ.

I BELIEVE in my fellow-man, and in his ability to respond to that revelation and to find in Christ the Way, the Truth, and the Life.

I BELIEVE in the ministry of the religious press, and in its power to "publish glad tidings" as a part of that revelation, and of man's response to it.

I BELIEVE that I have a specific vocation to this ministry of the religious press, as definitely as does any man to any ministry; for "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers"—and some, editors and publishers.

I BELIEVE that I am called (within the limits of my ability) to interpret the world to the Church, by the evaluation of current events in terms of Christian ideals, and by seeking to show the Purpose of God underlying the cross-purposes of men.

I BELIEVE that I am called to interpret the Church to the world, by expressing the Christian attitude toward current problems, and by seeking to show the moral and social implications of the Christian religion in the world of today.

I BELIEVE that it is my duty and my privilege, with charity toward all and malice toward none, to give constructive leadership in the applications of the timeless precepts of the Christian Faith to the ever-changing conditions of a Church, a nation, a social order, and a world in the throes of basic transition, and to endeavor, so far as in me lies, to re-orient man and society toward God.

TO THAT END, I will be constant in prayer, seeking the guidance of the Holy Spirit and never writing anything without a silent petition that it may be to the glory of God and the building of His Kingdom; I will be tolerant of criticism, realizing that I cannot always be right and that it is not my will but God's that I am seeking to express; bold to proclaim what I know to be true, without fear or favor; frank to admit my failures and shortcomings; quick to praise, without fawning; constructive in criticism, without fault-finding; slow to anger, without forgetting that righteous indignation is a part of man's God-given conscience.

I WILL SEEK the spread of Christ's Kingdom throughout the world; the unity of His Church on the solid foundation of the Christian Faith; and the building of a Christian society; that His will may be done on earth as it is in heaven. Amen.

Clifford P. Morehouse, Editor of The Living Church.

THE W. B. ANDERSON MEMORIAL

A memory of Gordon College, Rawalpindi, India comes to mind: the American members of faculty and their fine Indian assistants; the large student body in which the older Sikh boys with beards were noticeable; the marvelous collection of specimens of the flora of India; the wonderful view from the roof over the great city and the foothills of the mountain range beyond. There was one impression that was deep—there was something needed: Gordon College needed a chapel.

As this was discussed I became much interested and in my enthusiasm I said to Dr. and Mrs. Stewart as I was leaving, "If I can find some wealthy United Presbyterian who would like to make an investment in India I shall recommend a chapel for Gordon College." I have not met any such person. It would have been a great investment for one to make, but how much wider the blessing if some thousands of persons make small contributions to this cause.

The proposal for the Anderson Memorial is very appealing. Dr. Anderson gave valuable years of his life in India and later gave many more years as Secretary of the Board of Foreign Missions. It is fitting that he should have a memorial and what finer one than a chapel for a place of worship and of student gatherings, and in what better place than in Gordon College of which Dr. Anderson was President.

"PRAY WITHOUT CEASING"

The Women of Chicago Presbyterial, believing that the power of prayer has not been fully tested by our women at large, and

Believing that the Convention in our National Capital may have an unusual outreach on the present grave world conditions,

Pledge themselves to continuous prayer, throughout the Convention dates, June 6-10, either in groups, or individually, culminating in the special service of Prayer Around the World June 10 at 10 A.M.

They believe also that if all our presbyterials would make a similar pledge, that a great volume of prayer would ascend to God, and find answer in a meeting that would stir the world. This pledge accords with the promise of the Lord Himself: "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22)

The Board of Directors of the W.G.M.S. at its regular meeting, March 18, heartily endorsed this call to prayer.

GREETINGS FROM WASHINGTON

The women of Philadelphia Presbyterial and especially of Wallace Memorial and River Road Churches, Washington, D. C., are prayerfully looking ahead and planning for the Annual Convention of our Women's General Missionary Society in the Nation's Capital June 6 to 10, at the Wallace Memorial Church. It is our aim to so anticipate the comforts and physical needs of our guests that all may receive a full measure of spiritual blessing from our fellowship together in the work of Christ Jesus.

Mrs. Wm. S. Hammers,
Chairman Local Committee.

ENTERTAINMENT AT CONVENTION

Hotel Roosevelt, 16th and V Streets, N. W. Single room and bath \$3.00 or \$3.50 per day. Double room and bath \$4.00 to \$6.00 per day (double bed or twin beds). Three or four persons in a room with bath (double or twin beds and cots) \$1.50 and \$1.75 per day.

Similar prices prevail at other hotels near same location.

Bus fare, 10c. Taxi fare, 40c for one or two persons.

A few rooms will be available in private homes at \$1.25 per night and breakfast per person.

Meal tickets will be sold for lunches and dinners to be served nearby the Convention Church at 7 meals for \$3.50. No meals provided for on the Sabbath.

Please send all reservations to Mrs. Sue Richwine, 4004 Seventh Street, N. W., Washington, D. C., as early as possible.

FOR THE STUDY

We recommend that two special books be used in connection with the study presented in this number of the Magazine. They are: *The United Presbyterian Church and Its Work in America* by W. E. McCulloch; and *March On* by J. C. Williamson. These may be purchased from the Board of Publication, 209 Ninth St., Pittsburgh, Pa. In paper 50c each.

MAGAZINE CLUB OFFER

During April, May and June *The Womens Missionary Magazine* again makes a Club offer—FIVE NEW SUBSCRIPTIONS FOR FOUR DOLLARS AND FIFTY CENTS. Renewals accepted at the same rate provided they accompany a club of FIVE NEW SUBSCRIPTIONS.

Many hundreds of subscriptions will be expiring during this period. We urge every Literature Secretary to check over the subscription list, and make every effort to secure renewals as well as to add new names to it.

WILL THERE BE A CONVENTION SHOWER?

Yes, to be sure. A WGMS Convention would not be a convention without a "Shower." Will every presbyterial delegate begin now to secure from the various societies new subscriptions to be presented at Washington. Please make a special effort to interest the Young Women's Societies in the Magazine.

PROGRAM FOR MISSIONARY SOCIETIES

April 1941 — March 1942

The new programs in their lovely cover of blue, with silver "Pathways of Service" running up to the cross, and the illustrations on every page will surely please our missionary societies.

1 copy	5c	50 copies.....	\$2.00
25 copies.....	\$1.00	100 copies.....	\$4.00

Send orders at once to Mrs. R. H. Arnold, 525 Mifflin Avenue (21), Pittsburgh, Pa.

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary
905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

WHERE DO YOU LIVE?

I knew a man, and his name was
Horner,
Who used to live on Grumble
Corner:
Grumble Corner in Cross-Patch
Town,
And he was never seen without a
frown.
He grumbled at this; he grumbled
at that;
He growled at the dog; he growled
at the cat;
He grumbled at morning; he
grumbled at night;
And to grumble and growl was his
chief delight.
He grumbled so much at his wife
that she
Began to grumble as well as he;
And all the children, wherever they
went,
Reflected their parents discontent.
If the sky was dark and betokened
rain,
Then Mr. Horner was sure to com-
plain;
And if there was never a cloud
about
He'd grumble because of a threat-
ened drought.
His meals were never to suit his
taste;
He grumbled at having to eat in
haste;
The bread was poor, or the meat
was tough,
Or else he hadn't had half enough,
No matter how hard his wife might
try
To please her husband, with scorn-
ful eye
He'd look around and then, with a
scowl,
At something or other begin to
growl.
One day, as I loitered along the
street,
My old acquaintance I chanced to
meet,

Whose face was without the look
of care
And the ugly frown that it used to
wear.
"I may be mistaken, perhaps," I
said,
As, after saluting, I turned my
head;
"But it is, and it isn't, the Mr. Hor-
ner
Who lived for so long on Grumble
Corner!"
I met him next day; and I met him
again,
In melting weather, in pouring rain,
When stocks were up, and when
stocks were down;
But a smile somehow had replaced
the frown.
It puzzled me much; and so, one
day,
I seized his hand in a friendly way,
And said: "Mr. Horner, I'd like to
know
What can have happened to change
you so?"
He laughed a laugh that was good
to hear,
For it told of a conscience calm and
clear;
And he said, with none of the old-
time drawl:
"Why, I've changed my residence,
that is all!"
"Changed your residence?" "Yes,"
said Horner,
"It wasn't healthy on Grumble Cor-
ner,
And so I moved; 'twas a change
complete;
And you'll find me now on Thanks-
giving Street!"
Now, every day as I move along
The streets so filled with the busy
throng,
I watch each face, and can always
tell,
Where men and women and child-
ren dwell;
And many a discontented mourner

Is spending his days on Grumble
Corner,
Sour and sad, whom I long to en-
treat
To take a house on Thanksgiving
Street.

—*Josephine Pollard.*

CULTIVATE THE HABIT OF GRATITUDE

A speaker, recently discussing Gratitude, spoke of it as "the almost forgotten Christian grace." Have people forgotten to say "Thank You?" Gratitude is a gift and, like all gifts, it can be lost by non-use. It can become a habit if we will keep our eyes open to our mercies. The Psalmist so often called out: "Forget not all his mercies." He knew many of our blessings are forgotten; but we are to remember some of them. Those who forget to express gratitude have ceased to see things worthy of gratitude. They are selfish in thinking of themselves only and have taken for granted the kindness of their friends and the rich blessings of their Heavenly Father. A little blind girl once defined gratitude as "the memory of the heart." If we cultivate the mem-

ory of the heart we will cherish the kindnesses shown us and review them over and over again. We too often forget the many kind deeds that have added much to our happiness. The habit of gratitude will grow as we express it. We are more prone to grumble than to thank. We complain of the few dark days and forget the months of sunshine. We talk of the one day we were ill and say nothing of the months, or years perhaps, when we were well and strong. Expressing praise and thanksgiving is a happy exercise.

The Thank Offering Box is a cultivator of the habit of gratitude. It brings happiness as we are reminded of the blessings we have experienced during the day. With the first day of April, we enter the fourth month of this Thank Offering year. Ninety days have passed. Have we formed the habit of expressing daily our appreciation to our friends and our gratitude to God? The Missionary Societies—Women's, Young Women's and Juniors'—by their love offerings have testified that Gratitude is not a forgotten grace. May we be joyful as we acquire the habit of gratitude, and may this habit bring joy to all with whom we live and work.

THANK OFFERING SUPPLIES

These supplies have been prepared for the use of all societies. They will be helpful in program building. The following are suggested for the April, May and June meetings:

LEAFLETS

"Broken Dollars".....	Jeannette C. Alter
Too Busy Doing Things To Be Thankful.....	Mrs. O. H. Milligan
Selfishness Versus Liberality—The Pond and the Brook	
The Thank Offering—How Used.....	Mrs. J. B. Hill
Loving's Offering.....	Mrs. W. T. Anderson
The Riches of Liberality.....	Rena L. Hogg
Mrs. Stanton's Thank Offering.....	(Selected)
History of the Thank Offering.....	Mrs. O. H. Milligan
A Precious Thank Offering in India.....	Miss Emma Dean Anderson
The Thank Offering—What It Is—What It Does.....	Mrs. O. H. Milligan
Why I Give a Thank Offering.....	Mrs. John P. White
How Can We Increase Our Thank Offering.....	Mrs. Walter M. Hopping
Seven Reasons Why Young Women Should Give Thank Offerings..	Mrs. W. R. McMunn
Gifts to Christ.....	(Selected)
Giving and Living—Poem.....	(Selected)
We Give Thanks—Poem.....	Clara A. Speer

Young Women's Department *including* Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.

B.—Support of Work of W.G.M.S. materially and spiritually.

C.—Payment in full of Y.W. Special Fund.

ASKINGS of Societies—Average of one dollar per member for those 20 years and over.

Average of fifty cents for members under twenty years.

APPROXIMATE REQUIREMENTS—\$8,000.

Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.

Annually decided object—Salaries of Miss Helen McLanahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Mary E. Jamieson, San Francisco Presbyterian Missionary; Miss Mary Cole, Khartum North, The Sudan.

NEW YOUNG WOMEN'S MISSIONARY SOCIETIES AND GIRLS' CIRCLES

Westmoreland Presbyterian — Boston Willa Ramsey Missionary Circle—12 members—Pres. Doris King.

Conemaugh Presbyterian — (1) New Florence Stephens' Y.W.M.S.—Pres. Mrs. Thos. Hood. (2) New Florence "H" and "M" Girls' Circle (T)—15 members—Pres. Betty Wallace. (3) Indiana Teen Age Group.

Monongahela Presbyterian—Swissvale McCulloch Circle (T)—13 members—Pres. Jane Wilkinson.

Beaver Valley Presbyterian—Ellwood City Frances Kline Circle (T)—Pres. Betty Jane Stroup.

Miss Grace Harbison, in reporting this last society, told how the society came about. Last August two carloads of teen-age girls spent a day at New Wilmington Missionary Conference. In the afternoon, they spent some time with Miss Emma Kensil, for a number of years the secretary of Y.W. societies in Philadelphia Presbyterian. From this conversation, the society was inspired into being a few days later. Since that it has chosen its name, more than doubled its charter membership, presented the annual Thank Offering pageant for the church and engaged in other

worthwhile activities. We would not say that the same result would be attained in every visit to the Conference, but it is a good place in which to subject the young people of the church!

WIDENING THE HORIZONS

Have you talked with some otherwise intelligent men and women,—yes, cultured people whose names are on the church roll,—who, do not believe in the mission program of the church, particularly foreign missions?

Did you almost involuntarily make a mental measurement of their horizon? Did you question in your mind how people with such marvelous opportunities could have such a thought? We know that interest is dependent on knowledge. These people lack in information. They do not realize that the chief work of the church is not to provide soft cushions for them Sabbath by Sabbath, but to carry the Good News into all the world, so that no man need perish because no one thought to give it to him. God is not willing that any shall perish. Narrow horizons must be broadened, but how?

An article treating on a subject such as the above suggests three things that may help accomplish the

desired result,—broaden horizons:—

1. By a study of history as it relates to mission fields at home and abroad, including Bible history. One cannot but have a keener insight of general conditions, a deeper sympathy for others, a broader knowledge, hence a widened horizon if he gains an historical foundation. As time passes, one's grasp on geography and history gained in student days fades. There needs to be a constant storing of facts in this changing world.

2. We are to know the world in which we live, this ever changing world. How can our horizons be kept at even keel in a world which changes borders over night? We can at least be broad enough to know what our own denomination is doing or failing to do, not just in the local congregation, but to the outermost borders of the church. Also, we should know somewhat of the labors of other church bodies. The interdenominational studies afforded annually to missionary societies as well as the Reading Course fit in here.

3. With the horizon thus broadened, the reaction should be a deeper loyalty individually to the Kingdom and its work. More wide awake societies and churches will be the result. Restrictions now hobbling the work will be removed because of an awakened society and church.

Not all of the difficulties in present day kingdom work are due to disloyalty on the part of members, for the depression years called for a rearranged budget on the part of individuals as well as of societies and churches; but to return to the standard held during the more abundant years now that for many, times are better, requires considerable stamina and breadth of vision. This calls for a renewed and courageous interest on the part of leadership and every member.

Dr. W. T. Ellis has given us an illustration showing how everything may be made right. His little four-year-old granddaughter resented very

much the action of her school teacher and declared that "she ought to be sent back to the shop!" When questioned by the teacher as to the meaning of this judgment, the child answered, "I meant that you ought to go back to God who made you and get fixed!" Perhaps this would be a simple recipe for correcting narrow horizons which make for bigoted and disloyal lives. We have strayed far from God's will for our lives. We are not to please ourselves but to please the Master of our lives.

GIRLS' BOARDING SCHOOL AMERICAN MISSION Pasrur, Panjab, India

Oct. 9, 1940

Reached Destination Feb. 13, 1941
Dear Friends:

This summer eight of us vacationed in Darjeeling, which is quite some distance from Calcutta—a long way to go for vacation, but it was well worth it. For the first time we saw a very different part of India. We were very near the borders of Thibet and Nepal, so saw many of those people, who are most interesting.

The Teachers' Summer School was held in Sialkot the early part of September. No so well attended as last year, but a good program according to reports. The teachers bear all the expense of the School.

Then followed the Sialkot Convention, which is a high spot spiritually of the year. Our Clerk and two teachers helped during the entire time. More than 300 people working in many different capacities made this Convention possible for 2000 or more people.

School opened September 20, and to date we have 158 boarders. The day pupils have returned pretty well. Very heavy monsoon in the summer, which means malaria now. We feed a lot of quinine to our boarders most of the year, so think they must be too full of it to please the mosquitoes, as we are not having much trouble so

far. A few cases with temperature of 105 or more were sent to the Hospital.

We have one new blind boy and one new girl. In 1938 a large blind girl came but did not return after vacation in 1939. Now she has come again, and we are most happy that she did not forget how to read, to write and to knit, while she was at home. She had one Gospel in her home. One of last year's boys has not yet returned, so the class has only five in it but it is becoming a rather popular department of the school. The young woman who teaches them has become a new creature since being given this responsibility. The large girl is now knitting a sweater.

How we are enjoying the new buildings that we put up during the summer! For cooking and eating the girls now have lovely new quarters separate from the rest of the school. For years I have dreamed of having this some day—and now we actually have it! We do praise the Lord for it, and do thank the women of the Church for giving the money for it.

We also built a bedding store room, two latrines, wash room for the large girls, and almost twenty bathing cubicles, and hot water heater for bathing in the winter.

Our 7th Class teacher was married September 17. It was a lovely wedding. She married a college man who works for the Bible Society. For several years it has been my custom to give each groom who marries a teacher or orphan girl a copy of "What a Young Husband Ought to Know." This young man, in writing to thank me for the book, said, "You were really an angel to give me a book like this for my information."

Remember us daily at the throne of grace this new year as the strain and confusion are very great these days—in the world at large I mean.

Very sincerely yours,

Dora B. Whitely.

QUESTIONS —ANSWERS

It seems that it might be well to ask and answer some questions not coming from the annual report blanks. In this public way some one may find her answer without much trouble or waste of time. Your society may be but recently organized and you may not be sure about some things. The following questions are being presented:—

1. *Should a society pay presbyterial dues?*

Yes. The presbyterial has legitimate expenses. Each society in the presbyterial is expected to furnish its share towards such expenses. Besides, the Presbyterial Expense Fund—whatever the amount asked by the presbyterial—is to the presbyterial what your annual club fee is to your club,—your membership dues.

2. *Should funds taken in during the year be disbursed in April?*

Not in April, but in March. Or, better still, at least once a quarter to the presbyterial treasurer. The church year begins April 1 and closes the last of March. Money is required to finance the work of the W.G.M.S. Societies are pledged to support this work. How can an enterprise be carried on if its stockholders (missionary societies in this case) do not devote the missionary money collected annually to this work?

3. *Are societies supposed to divide the funds collected, and designate to the "Seven Departments"?*

Each of the "seven" should be remembered according to the ability of the society. The society may have an annual pledge to salaries. If so, it will need to remember this when dividing the money at hand. Also, each young women's society has a special obligation, the support of the Young Women's Special Fund. Find these objects at the head of the Y. W. Department in the Magazine. The money for the special will necessarily be in a separate "pocket" in the society treasury.

(Continued on page 507)

Girls' Circle Program

MRS. W. M. JACKSON, 501 North Fourth St., Clear Lake, Iowa

THE UNITED PRESBYTERIAN CHURCH

Invitation—We would be pleased to have you attend our special "Loyalty" service. Place—Date Signed, Girls' Circle.

Leader's Preparation — Christian flags may be home made or secured from book stores or Religious Publishing Houses. Place small Christian flags in corner of invitations, also pin one on each person. Have larger Christian and U. S. flags displayed. (If the new Universal Christian flag were shown and explained it would add a fine touch. Send to Charles A. Gearing, 311 S. 22nd Ave., Bellwood, Ill.)

Leader — Song—Bible Reading—Matt. 16:13-19.

Prayer—using 1, 2, 3, 4 days of Prayer Cycle.

Announce — A Loyalty Candle Light Service.

Use a seven-branched candlestick if possible, if not choose uniform holders and place in row on front of table. Use white candles. Each speaker comes forward in turn: as she finishes speaking lights her candle from the first candle.

Leader—(sits at right of table)

"In these days we hear so much concerning defense of country. Tonight we are defending, especially, our spiritual possessions. In ancient times in the beautiful tabernacle services God used a golden candlestick and gave definite plans for the lighting of the seven lamps. The Lord said unto Moses, their leader, "they shall light their lamps, their seven lamps thereof, so as to give light over all." Seven is a number often used in the Bible. It was thought of by the Hebrews as a sacred number and one denoting

perfection. In the ceremony of lighting their lamps God was striving to lead his people to a higher plane of worship. We tonight, in the same spirit and with the same uplifting desire, are to light seven lamps of *Loyalty*—dedicated to Christ and our United Presbyterian Church.

First Light:

Christ is the divine Son of God, and Saviour of the world. John says of him, "In Him was life and the life was the light of men; And the light shineth in darkness." He is the Head of the Church appointed by God. He speaks of himself as the chief corner stone of the church. It is his organization and he arranged its sacraments. To believe the church is of divine origin is tremendously important. Our denomination teaches that Christ, the Head of the Church, is divine and so we light our first candle, and the one which gives light to all the others, in honor of loyalty to Christ and to our United Presbyterian Church. (Lights candle, then repeats following scripture. Isa. 62:1).

Second Light:

Our United Presbyterian Church believes that the Bible is the Word of God and that God speaks to us through its pages. Although written by so many authors yet one Person guided the writings: "Holy men of old spake as they were moved by the Holy Spirit"—uniting them all in one single purpose, the salvation of the world. I am glad that in all of our church organizations so much emphasis is placed on Bible study. I desire to light the second candle as our loyalty to the Bible as the word of God. (After lighting repeat Psa. 119:105).

Third Light:

Prayer gives to us our highest and best thoughts. As we study the New Testament we realize what a wealth of comfort and helpfulness is waiting to be claimed if we knew how to pray as we should. Because our church stresses both public and private prayer and seeks to teach its youth to pray, we give this light of loyalty to Prayer. (Repeat Psalms 43:3).

Fourth Light:

The two denominations which united to form the United Presbyterian church each had its own Mission projects, so our church has always pushed forward the work of world evangelism. Because of this love of God's people everywhere, the gospel is preached to many races in all parts of the U. S. and in Africa and India. Our next light we dedicate to our Mission Work. (Repeat Isaiah 9:2).

Fifth Light:

The spread of drinking among the youth of our land has increased so rapidly as to cause serious concern in hearts of Christian people. Our church has recognized this need and we are grateful for its strong stand and its teaching concerning Temperance. In defense of the boys being called into training just now and in defense of our homes, we light a lamp honoring our Temperance work. (Repeat I John 1:7).

Sixth Light:

Many years ago our denomina-

tion began intensive teaching on Stewardship. The tithe has always been emphasized. We have been justly proud of our per capita giving for the Lord's work. Yet, not only to the giving of substance, but of time and talent, do we desire to dedicate our next lamp to the loyalty of the church in her practice of stewardship. (Repeat Matthew 5:16).

Seventh Light:

Many of our parents and grandparents for years have worshipped in the United Presbyterian church. They love its history and its methods of work, its faithfulness to its beliefs. Some of us were baptized within it, there, we accepted the Saviour, and as we developed the Sabbath School the Junior Missionary Society, the Intermediate and YPCU, and the Girls' Circle have contributed to a strong belief in God and in spiritual things. For this reason we believe our last lamp of loyalty should be called—Christian Experience. (Repeat Psalm 27:1).

Leader's Closing Speech:

Having expressed seven lamps of loyalty, let us light them in our hearts, our homes, schools, clubs and churches, trusting God will use us in sending out His Light. (Repeat John 8:12).

Those having taken part, rise and with right hand over heart repeat the pledge for the Christian flag: "I pledge allegiance to my flag and the Saviour for whose kingdom it stands; one brotherhood, uniting all mankind in service and love."

Field Secretary

THE FIELD SECRETARY TOURS THE SOUTH

Talking 58 times from January 21, to February 27, has just about turned my brain to leather judging by the way it feels; memory, however, has not been dulled and I look back with great joy to the last few weeks and live them over again—Stephens, Heagen, Courter, Conrad, McFarland, Hey, Hay, Chandler and a host of others mean a good deal more now than ever before; as do Cotton, Carey, Williams, Wilson, Peters, Peoples, Robb, Esden and a lot of others in our colored schools and Missions of the South—they all emphasize the word "Busy"—work well done, prayer, and blessing to many. That time in which to do the work may be short for any of us was again brought to our attention by the sudden call to Home of Dr. M. M. Brown, on the very eve of our visit there—a call joyously answered by Dr. Brown; he was ready to give in an account of his stewardship.

Our schools in the South, in the mountains and farther south, will nevermore be just *schools* to me but each one now a group of personalities with life and life's individual talents being developed day by day. Anyone who has the slightest doubt of the value of Christian Education should visit our work in Frenchburg and Ezel, in Knoxville college, and take the trek that I have just finished through our colored schools and churches of Tennessee, Alabama, North Carolina and Virginia. I had known something about these schools but to see the girls and boys in their class rooms, to talk with them and to realize that they are being taught by those who, not so very long ago, sat in those same class rooms and learned, makes one realize the well-worth-while-ness of it all; it gives one such a thrill as is seldom felt. And one soon realizes that it is not only there in the schools, that the influ-

ence is seen and felt: In the "County" schools around Frenchburg and Ezel the teachers in large part are Frenchburg or Ezel trained; it is seen in the homes and in the churches. In fact, everywhere we got into conversation with people we discovered, that white or colored, our Christian schools had left an imprint of which we may be justly proud. One very wonderfully interesting visit was to Gee's Bend in Alabama, written up in several different Magazines as a Government project taken over from the Red Cross which found nearly a hundred families there in the circle of the River "Near starvation." It was interesting, certainly, as a Government project, a "Re-settlement" of these people into good homes with school, church, Medical center, Co-operative store, etc., etc.—everything that should make life worthwhile. But most interesting to me was the fact that in the school, where I had the privilege of talking to 260 of the pupils at their Chapel period, we found three or four of the teachers who had their training in one or another of our schools; they talked lovingly of Knoxville or Miller's Ferry. The man in charge of the boys' Industrial work is one of them; I went into the co-operative store, and was introduced to the manager: His first questions were, "How is Mrs. Hill? And how is Mrs. Wilson?" and he mentioned other members of our Women's Board, too, showing that he was familiar with our "setup." Prof. Peters of our Prairie Mission, thirty miles from Gee's Bend, who so kindly drove me over that day, stopped, on the way home, at two "County" schools: We found at least three teachers *trained in our schools*. After visiting every school and church and many homes, where father, mother and sometimes grandparents were educated in our schools, I said *The fruit is good.*

Sallie E. Dickey.

Statistical and Efficiency Department

MRS. ROBERT M. KARR, Secretary, 236 Hilands Ave., Ben Avon, Pa.

GREETINGS, NEW OFFICERS!

Being the first month of the new year it is timely that we give a welcome to new officers of societies and presbyterials. It is not often that there is an entirely new personnel, and it is better that some should remain who are familiar with society aims and business procedure. A greater efficiency would be attained if outgoing officers would pass on to their successors the benefit of their experiences. May I urge presbyterials and societies to make a special effort to accomplish this. An ideal plan would be for the two groups of officers, including the old and the new, to meet together informally to talk over corresponding duties and society plans for the coming year. One society president tells me that her plan is to invite the new officers to the executive meeting when annual reports are made out—a splendid suggestion! She is accomplishing a two-fold purpose: first, in calling together her officers for their reports to gain accuracy; second, in training the new officers for the work before them. Perhaps you have other plans. We welcome your suggestions.

A REQUEST

It would be a real accommodation to your General Efficiency Secretary if every presbyterial would send her a copy of its Constitution. Perhaps this request has never been made but we are persuaded it may work out

in ways of mutual helpfulness. We have a copy of Allegheny's new Constitution and are watching with interest their very complete plan of organization. It has taken some hard work and careful planning.

POINT IX

A fine spirit of cooperation has been shown again this year by presbyterial Statistical Secretaries. Their ready response in sending back the "Return Cards" is very gratifying. To date forty-three have been received, and, no doubt, the other ten will soon appear. This shows a commendable effort to attain Point IX of our Standard. We are hopeful of splendid Annual Reports.

GOALS TO ATTAIN 1941-42

E very member
F aithful in attendance
F ervent in spirit
I nterested in others
C heerful in giving
I nstant in prayer
E ager for knowledge
N urtured in Godliness
C onstant in service
Y ielding to guidance

The Society and Efficiency Charts will be ready by April 1. The price will be 15c, including postage. Order from the Literature Secretary, Mrs. A. J. Randles, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed. II Timothy 3:16.

Home Missions

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

FRENCHBURG NEWS

A special appeal to the Missionary Societies of the church for Used Clothing has been answered in the usual enthusiastic manner. We are so glad that the women of the church are so responsive to our appeals and we take this way of saying "Thank You," to every one of those who contributed. Sales in the store go on at a good rate so that a continued supply will be necessary.

The church is to have a series of special meetings during the week of March 16, to 23. Mr. McFarland, Mr. Taylor and Mr. Stephens will share in the preaching. The Spring Communion will be held on Sabbath, March 23.

Attendance at the Sabbath School has held very regular during the year. The primary department is growing and manifests a fine spirit. Miss Ruth Flack has been put in charge of a newly organized Cradle Roll department and is taking care of the little ones whose mothers attend Sabbath School, thus allowing the mothers to enjoy the classes.

Plans are nearing completion for the erection of the new hospital. A number of organizations and individuals have already contributed money and supplies toward refurnishing the hospital when it is built. We hope to be able to report actual work before long.

The school continues a busy place with a full program of study and a complementary list of extra curricular activities. The Basketball team has won the "Three M" Conference championship for another year and is in line to win the District tournament. We are hoping for that victory. The Debating team has had a number of victories in its debating schedule and we hope we may win the right to represent our district in the State Contest. We

have a full program of forensic activities with potential winners in every field.

Mr. Stephens has been notified that he and Mrs. Stephens are to represent Mountain Missions at the National Convention at Washington in June. We trust that many of our friends will be in attendance at that meeting.

H. Glenn Stephens

TAHOMA TERRACE, TACOMA, WASHINGTON

"Tahoma House" is now called the "Community Center." Over the threshold the past month have passed dozens of those who, in one way and another, are vitally interested and concerned with the work of the mission. "A new interest has been aroused and to our Father all praise is given."

In Tahoma House were monthly Board dinners, a New Year Open House, discussion groups, Committee meetings, class gatherings, choir rehearsals, three "Fun and Frolic" parties, a "Smokeless Smoker" for the men—and in between the many who daily, individually entered. These all have actually worn off the word "Welcome" on the door mat, but they all know the true welcome they find within is sincere. The object lessons given each Sabbath morning in the Sabbath school, were illustrations of the need for giving money, time, service, self. The devotions of the Aid and Board gatherings were on faith, courage, hope, trust. The Wednesday evening prayer-meeting topics were based on God's love for us (with the scripture relative to the study) and what we should do for Him. The missionary adds—"May we be faithful in watering the seed that has been sown in humbleness and faith, claiming His promise that His word shall not return unto Him void."

The influx of soldiers in the near-by Fort Lewis is a challenge to all the churches in this district. Hundreds of "our boys" walk our streets. The tavern doors swing open. The entrances are wide and broad. An order has been placed for a WELCOME sign on the Highway with the arrow pointing to the Tahoma Terrace Mission, six blocks up the little hill.

May the Spirit direct,—
May the confused hearts respond,—
May the message be presented—
May our God be glorified.

Dr. R. W. Sawhill recently attended a mid-week prayer meeting in this mission, when eighteen were present. When the leader called for voluntary prayers, seven responded. At the close of the prayer meeting a business meeting was held. When the financial report of the past eight months was read, the announcement was made that the church was now in the best financial condition in its history. Recently when the invitation to accept Christ was given, six girls cheerfully and gladly came forward. The report closes as follows:

"May 1941 find us all loyal to Christ, ever faithful in His service as we follow in His steps."

May that be the prayer of every one who reads this report.

LOS ANGELES PRESBYTERY

In one Congregation which is actively participating in "Our Church at Work in its Community Program," an analysis of the roll of the Bible School revealed that there are more than 380 families belonging to the "Families Related" group, which meant that the church had contact with almost 400 families in which no member of the family is a member of the local church. The missionary adds: "What a rich field for cultivation and it is being cultivated with great earnestness." The missionary personally made 217 calls, attended seven Missionary Societies and three Junior Societies, and taught four Bible Classes.

SAN FRANCISCO PRESBYTERY

The usual duties were performed in the Stewart Memorial Church, such as teaching in the Bible School, and missionary societies and making 279 calls. At present there is a week Day Bible Class. The children come for an hour after school on Monday, for the study of John's Gospel.

OREGON PRESBYTERY

The missionary says: "We are glad to report that the "Flu" epidemic has abated and the Sabbath School scholars are coming back, but now the little ones are having the measles." The people are happy that a new lot is being purchased for "West Slope" and they hope soon to have a church building where a full church program can be carried out. The attendance does not increase as rapidly as they desire, but new people are coming right along. The homes are scattered and the matter of transportation is a problem. The missionary made one hundred and thirty-seven calls in January.

SPOKANE PRESBYTERY

For two days before Christmas the missionary visited each home connected with the Fourth Church, Spokane, as well as other homes in that district, leaving her personal Christmas greeting. This little Congregation shared in the denominational White Gift Offering, and also gave generous gifts of groceries to needy people in the community. At the January communion, conducted by Rev. D. A. Russell, seven new members were received.

PULLMAN, WASHINGTON

A Junior Missionary Society, recently organized in doing fine memory work, having completed the 23rd Psalm and now committing the first Psalm and the names of the Books of the Bible. To date they have five dollars toward the Junior Special. Through the generosity of Mr. Samuel Heid of Philadelphia, Miss McCrory was able to place Gideon Bibles in the College Chapel.

Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

CAMDEN, ALABAMA

The month of January was eventful for our Church work. Besides the regular monthly routine we held our Annual Evangelistic Meetings at Camden. The Pastors of Camden, were with us the first week. They rendered us real service too. Though Southern white men, they are in sincere sympathy with our work. For the second week's meetings we were very fortunate to secure the services of Dr. Charles W. Kelly, a Negro Baptist pastor of Tuskegee. He is an assistant to the Chaplain of Tuskegee Institute, and Chaplain for the U. S. Veteran Hospital, located there. Dr. Kelly is a graduate of Knoxville College and Oberlin Theological Seminary. He gave us sane, spiritual and practical messages that really helped every one. We had thirty conversions of which seven or ten will unite with our church.

We were hardly recovered from the "Flu" when Miss Dickey came. Her visit was a red letter event in the Alabama Missions. It was a kindly providence that brought her to Millers Ferry just as we were getting ready to enter upon our Evangelistic meetings there. Her messages undergirded our work of preparation and were a great blessing.

We are now in the midst of our meetings at Millers Ferry. We ask your prayers for their success in the saving of souls and building up professing Christians in the things of grace.

D. F. White.

MILLER'S FERRY, ALABAMA

We were very much encouraged by the visit of Miss Sallie B. Dickey, Field Secretary of the W. G. M. S. She gave interesting and informative messages to the young people in their Y. P. C. U. meeting, to the congregation at the mid-week prayer service and to the three missionary societies. On Thursday, February 6, the Fac-

ulty with Miss Dickey had a special supper prepared and served by the Home Economic classes in their building. After supper some time was spent in asking Miss Dickey questions regarding her work as to help in the cause of missions.

Miss Turpin, former superintendent of the Robinson Memorial Hospital here left to take work in the new Infantile Paralysis wing of the Tuskegee Hospital. We regretted very much to lose her, but we are glad to announce that we were able to secure Miss Eliza Lee Smith, R.N., a product of our school and of our hospital. She continued her training in the Fraternal Hospital in Montgomery, Alabama and has had more than a year's experience in the Baptist Hospital in Birmingham. She has made a good record in these hospitals.

Our annual Evangelistic meetings have just closed. We feel that they were the most inspiring that we have had for several years. Twelve accessions were made to our church.

The county wide annual Songfest was held at our school on February 15. Our high school chorus won first place and Camden Academy won second.

The work on the boys' new dormitory is going along nicely.

N. D. Williams.

PRAIRIE, ALABAMA

The month of February is the birth month of many great Americans. This was kept in mind as we participated in Negro History Week which was centered around the birthday of Abraham Lincoln. Several programs were given. Inspiration, information, encouragement, hope, patriotism and increased loyalty to ideals were some of the results. An address made by Professor Donald Shelton of Camden Academy made a great impression upon our students. *William Peters.*

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

APRIL 1941 INDIAN GRASS OR GEESEE MONTH 1941 GREAT SUNS

HOUSECLEANING

time will soon be here! And when you are ridding out those drawers, sewing baskets, and numerous boxes won't you remember the Ladies Aid Society at Warm Springs, Oregon? These women have done so many things for our little Church and they are always planning some new way to help. At the bazaar in December they made a nice "tidy" sum and the missionary says that they are now ready to begin the lawn around the Church. This means putting in pipes, getting the clods broken up, leveling the soil, and sowing grass. When this is done and the Board has cement walks put down, the property will be in keeping with the attractive Government Agency grounds.

The members of the Ladies' Aid have shown much skill in making something out of almost nothing, just a little piece of this and a little of that, but these pieces have run out and we are appealing to you housekeepers for "odds and ends." Have you started a piece of fancy work that is not finished and maybe you'll never go back to it or have you some remnant of material you thought you would use some day? They could use it—any materials: muslin, flour sacks, threads, yarn, ric-rac, tapes, bits of lace or embroidery. Isaiah 41:6.

CELILO FALLS

I spent some time one day at The Dalles Hospital helping the superintendent in some minor tasks. At the lunch table I was presented to the leading Surgeon in the Community. When he learned I was interested in the Indians he said: "Do you know where you can see the Indian at his best? Go to the City jail on Saturday night about 11:30 and ask the police to show you. There you will

see perhaps 10 to 12 Indians in various stages of intoxication." My reply was that: "I could wish to meet the Indian's need so that he would never get to that stage." This doctor may have little vital Christianity but his attitude is typical of large numbers of Americans who live in close proximity to the Indians—doing nothing to even encourage them to greater endeavor themselves.

January 19th was the banner day for the little Celilo Sabbath School, there were eleven children and three women. The little cottage was full and they gave very good attention. The following Thursday ten women and six little ones came to the "Cottage" for the regular Thursday "at home." Some of the women are learning to knit very well and they give good attention to the devotional service and Bible stories. How I pray that the seed sown may take root!

Just as in Egypt, so it is here at Celilo Falls, it is the women who can raise the family standard if we can help them to realize their need of Christ. What else can change their lives and fill their hearts with joy? I wonder if we realize our blessings in Christ.

May I beseech your prayers for these women? *Jane C. Smith.*

TAMA

Many of you will be interested in knowing that Ella Davenport is still at Sterling College. This is her sophomore year. There are many needs for a girl in College and Ella is working when she can, making her own clothes, and thanks to some kind friends she has received some very much-appreciated gifts. It has been hard for her father to help her, but we hope she may be able to finish

her education. She is the first one of this tribe to go to College.

The Tama missionary, Rev. F. C. Patterson, continues to call every Sabbath on the 25 Protestant bed patients at the Tubercular Sanitorium at Toledo, Iowa. Seven of these patients are working on Bible Study Courses and every week some of them ask his help.

Pearl Bear is "mothering" the Indian children who have entered the Boone Children's Home. She has shown much patience and tact with her charges. She graduated from Boone Bible School last June.

WARM SPRINGS

Mrs. Susan Papaluit has been quite sick and was again taken to the Hospital. The Shakers wanted to work on her, but with all their coaxing she would not let them. Susan is a good Christian. One day she felt she was going to die and she sent for me. I prayed with her and for her and assured her that as long as she believed in Jesus all would be well with her. We do hope that she may stay with us for we would miss her terribly.

E. W. Machamer.

SIMNASHO

One good sign we notice this season is the lessening of intoxication. There have been some severe sentences meted out to disorderly offenders during the past year, and it has had—along with other things that make for better conditions—salutary effect on the young "braves."

E. H. Carson.

AN ELK FEAST

I attend a big "elk" dinner (not the fraternal orders but a feast of elk). Herbert Stwyer killed the elk, and he and his family gave a dinner with about fifty people attending. It was a very interesting occasion. One meets many people by attending these celebrations and feasts and I

always try to take advantage of the opportunity to meet the Indians at this time.

We notice encouraging growth in some of the children in our Bible study class, they are eager, attentive, and more responsive. It must surely be that the Spirit of God is working in their hearts, raising them a little above the level of the tribal obtuseness and willful ignorance that we often see in the older ones.

Rev. E. H. Carson.

FACTS FROM "INDIANS AT WORK"

Indian population has increased more than 1 per cent for 7 years. The death rate has decreased. The Indian birth rate has recently been 22.3 per cent per thousand,—among the highest of any population group—and a higher rate than the white!

About one-half of the Indians of the U. S. are pure stock.

Of the 351,878 Indians in the U. S. approximately 50,000 speak only their tribal languages.

Illiteracy in the Indian population is estimated at about 30 per cent.

About 57 per cent of the regular government Indian Service personnel are Indians, of whom approximately 40 per cent are full blood.

Besides my studies (in Sterling College) I am called out to different Churches to speak for the evening and that takes some time. I cannot turn these folks away, so I accept their invitation to speak; I do enjoy it and I pray God to help me. I hope to conquer my studies, especially English and Greek. I will do anything to be fit for my work in the future with my people, to take the Gospel to them so they will know the truth.

(From a letter from Wilson Spencer, the Warm Spring Indian boy at Sterling).

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

MAY

Miss Mary M. Stevenson.....	May 11
Miss Flora Jameson.....	May 13
Miss Dora Mason.....	May 16
Miss Lois D. Kingan.....	May 23
Miss E. Verna Pillow.....	May 27
Mrs. Margaret J. Work.....	May 30

MAKE ME THY FUEL

Give me the love that leads the way
The faith that nothing can dismay,
The hope no disappointments tire
The passion that will burn like fire.
Let me not sink to be a clod:
Make me Thy fuel, Flame of God.
Amy Carnichael.

MEMORIAL TO W. B. ANDERSON, D.D.

We are very much pleased with the plan for a memorial to Dr. W. B. Anderson prepared by the Board of Foreign Missions and approved by the Committee of the General Assembly as directed by that august body. It seems most fitting that a permanent building in the land to which Dr. Anderson as a young man devoted his life should show to the students and the people of India what a life devoted to Christ's service can mean to a troubled and sin-sick world.

This memorial is to be a chapel on the campus of Gordon College, where men and women can pray and hear the Word of life preached. A chapel such as has been planned was one of the things Dr. Anderson desired for years. A beautiful chapel was built some years ago in Sialkot Hospital in memory of Mrs. W. B. Anderson, with money furnished by the Young Women's Missionary Society of Philadelphia Presbyterial, and it has indeed been a blessing to the staff and patients in that hospital.

But India was not the only land that called forth Dr. Anderson's devotion. When he was no longer able to serve India on account of ill health his love went out to the people of other lands and he served in their interest as General Secretary for all our fields abroad. No partiality was shown to his first love but all our missions and missionaries were equally dear to him.

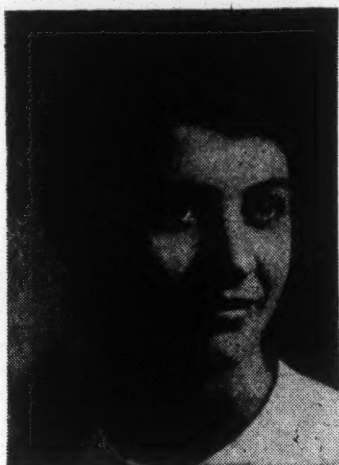
Hence it is also fitting that a general memorial for all fields has been arranged and the larger portion of the \$50,000.00 asked for is to be used to send out well qualified young men to carry the gospel to any of our fields, and also to provide scholarships for bright boys who could not otherwise get an education to fit them for Christian service to their own people.

We doubt not that the women of our Church will be interested in this memorial to one whom they loved and honored and will do their part as members of the Church to bring about the fulfilment of the plan proposed. Dr. Anderson was always ready to give his best judgment when called on for advice or assistance in any way. We miss his friendly, cheery smile and his cordial greeting when on frequent visits to the Board Rooms. We honor and cherish his memory and feel that the whole Church owes a debt of gratitude to this well beloved servant of the Lord.

THE SUDAN

A new missionary for The Sudan has just been appointed. The election of Mary K. Smith, M.D., by the Women's Board was approved most heartily by the Board of Foreign Missions and it is expected that Dr. Smith will go to The Sudan as soon as the way is opened for her to enter that country. She is the daughter of Dr. and Mrs. Paul Smith who have devoted their lives to work in The Sudan. Mary was born in our hospital at Tanta but spent her early

years with her parents in Nasir. Having completed elementary and High School work in the Mission Schools of Egypt she spent another year in The Sudan, participating in the mission life and work as she could. Since 1931 she has been studying in America. At Tarkio College she chose the scientific course and later took up the study of medicine at the University of Nebraska,



Dr. Mary Smith

receiving the degree of "M.D." in 1939. She has spent the past year in internship in two different hospitals—the last one at Myra, Kentucky, where she was engaged partly in welfare work among the poor people of the mountains. During all the years since she left her childhood home Miss Smith has had in mind to help these people for whom so little has been done toward relieving their ignorance and suffering. She is very happy to be able to take up this work among people she loves and we are happy indeed to send her back to The Sudan, where her sister, Ellen, and her father and mother are giving devoted service.

A new Magazine has come to us from The Sudan. Its cover is handmade and the title, "The Women's Missionary Magazine," is hand-blocked. The date of issue is January, 1941. The lower part of the front cover has an outline map of the great continent of Africa, with

only one important section of the country outlined; that is the Anglo-Egyptian Sudan. The contents of the Magazine are typed on light blue paper and give echoes from the 1940 Convention of the newly organized Women's Missionary Society Presbyterial of The Sudan. The purpose of the Magazine is to pass on points that will be found useful in carrying on the work in the monthly meetings of the societies. It is felt important that societies in their monthly meetings follow the same program in so far as possible and the Magazine also gives some instructions on how to carry on regular meetings. One suggestion made is that the time of the meetings be divided into three parts: the devotional hour, the study period, and the business meeting—just like our societies in America. The devotional period arranged for the year 1941 uses "The Women of the Bible"; for January—Hanna; February—Esther; March—Ruth; April—Mary; May—Dorcas; June—Eunice; July—Deborah; August—Elizabeth; September—the Samaritan Woman; October—Sarah; November—Naomi; and December—Lydia. In addition to material already referred to there are some suggestions on how to go about personal work, some short stories of work that has been done and appeals for work to be undertaken. An Editorial states that during the past month a new group of women have joined the Presbyterial circle—the women of the Evangelical Church at Kareima. These new recruits were gladly welcomed. It brings the number up to ten. We wish them prosperity in this work of the Lord. The responsibility for putting out this January Magazine is on the Women's and Young Women's Society of Wad Medani. This is an active group. Although few in number, every member is a working member. Their motto is "For Others."

We are happy to know of the

growth of our work in The Sudan and we pray that the group of women in this Presbyterial may be the means of accomplishing great things for The Sudan, in making Christ known to those people. We welcome the new Magazine to our files and hope it may have great success.

EGYPT

Only one letter has been received from Egypt in the past month but one of our missionaries home on furlough who has many correspondents in Egypt sent a few extracts from letter she has received:

"The Government inspection of schools has come—has begun in the Tanta and Zagazig districts. . . . The work of the Bible Women is moving on much as usual.

"Mr. Earl Jamieson is still in the hospital in Beirut. Mrs. Jamieson is living in Assiut, on the advice of the doctor, as Catherine Marie has not been well and is out of school.

"Am sitting between the radio and the fire. We are burning cottonseed oil cakes with wood and corncocks. . . . I have made some calls, but not as many as I should have; there is much sickness.

"Schools are full to overflowing. Benha now has over 260 girls enrolled. Tuitions too are coming in well. Letters last week from the head teacher were very reassuring.

"There is an Australian soldier who likes to come to the mission house. One man is kept here regularly to transfer post bags (military post) from train to train. A new man comes each week. Books are sent to other soldiers.

"Association met in Assiut January 1. Evening service was led by Mrs. James Kinnear. Miss Rena Hogg spoke on 'Encouragements from the Past' and touched especially on incidents of 1865, 1882 and 1919. How these experiences drew missionaries, Christians and non-Christians together! Mr. Galloway spoke on 'Our Present; Our Heritage; Our Friends; Our Contacts.'

Mrs. Kinnear called on us to face the future with confidence. God, the unchanging One, is our God, so with faith and confidence we may face problems, disappointments and trials of the future.

"Dr. Russell led daily devotions, saying: Three words express my need that I may be master of my life—first day—Work; second day, Love; third day, Faith.

"Miss Ida Whiteside acted as President of Association and Dr. Russell as Secretary.

"The Misses McFarland, Weed and Dawson, were unable to attend Association because of illness.

"Assignments were not made for missionaries on furlough. If the way opens for us to go home and for you all to return—well, that will be an answer to prayer."

INDIA

We are happy to have received word that the Misses Marjorie Faught and Ruth Nichol reached Bombay on February 19. A card written in Manila said: "We had a



Miss Margaret Ballantynes

rough trip but a safe one and enjoyable in spite of so much pitching and rolling. There were twenty-two missionaries on board, eleven going to India." The first duty of these new missionaries will be the study of the language.

We have another new missionary in India who has been studying the

language for two years and is ready to carry on her work most efficiently. This new missionary is Miss Margaret Ballantyne who has been a short term teacher for the past three years in Kinnaird College, having been appointed by our Board of Foreign Missions. She has been doing splendid work according to the report from Miss McNair, the principal of this College in Lahore, who is very anxious to have her remain as a member of the staff. Miss Ballantyne has enjoyed her work in the College very much, instructing the daughters of the higher classes; but her heart goes out to the people of India and she asked that she be given permanent appointment with the idea that some time she might work among these people whom she loves. Margaret Ballantyne was born in Sialkot, India—the daughter of Reverend and Mrs. John W. Ballantyne, who served for many years as missionaries in India. As a little girl she came to America and lived in Xenia, Ohio, where she received her education. She taught school for several years and later went as a missionary to one of our mountain stations. She was much loved for her work in the

school and among the people of Tennessee. Miss Ballantyne's permanent appointment under the Women's Board begins July 1, when she will continue her work in India under the direction of our Mission. We feel very happy to have another daughter of a missionary among our workers. This family has given many devoted workers to the missionary cause. One sister, Miss Agnes, worked in our India Mission for a number of years until ill health prevented her remaining on the field. Another sister serves in the Associate Reformed Church Mission in India and a third is doing mission work in Yokohama, Japan.

Miss Dora Whitely, the correspondent with the Women's Board, writes that she has never known so much illness among our representatives. Some have been in hospitals or ill at home for several weeks, with various diseases. However, after the summer vacation all seemed to be in good health again. One group of eight missionaries had the pleasure of going to Darjeeling—some 1,252 miles from the Mission. This was their first trip to that beautiful spot. They occupied



A part of the Pasrur School.

twin houses, did their own work and had a lovely vacation.

Some time ago Miss Whitely was authorized to enlarge the buildings of her school at Pasrur. She supervised this work before she went on vacation and when she returned had the finishing touches put on the new addition. In writing along this line she said: "This is a large school for girls and they are expected to do much of the work. They arise at 3:00 A.M. in order to get the morning and noon meals." Miss Whitely is very thankful for the new buildings and trusts that they may be able to use them for the glory of the Lord. The accompanying picture shows only part of the new building but gives some idea of the school. While Dr. J. G. Campbell and Mr. Whitfield were in America our Board gave them permission to buy a Diesel engine for the Pasrur G.B.S.

Mr. Whitfield took it with him when he sailed for India late in the Fall. We presume by this time the engine is installed and proving a real asset in Miss Whitely's work.

While we have gained three new missionaries in India this year, we have recently lost one of our very capable young women. Cupid has been at work and Miss Adah Boggs, R.N., has decided to combine her missionary work with that of a husband. On March 7 she was married in the Scotch Church at Rawalpindi to Mr. John Taylor of the Reformed Presbyterian Mission in India. We are sorry indeed to lose Miss Boggs from our Mission but we are pleased to know that she is continuing her missionary service for India and we wish her much happiness as she goes into her new home and carries on her work in the Master's service.

GOOD NEWS—INDIA

(Continued from page 482)

disappointment to me and to you who are interested in it.

Miss Lundquist has a radio and we get news from England, and Japan, in fact from every place except the United States. Our daily paper comes every morning, but, alas, home mail is very slow in coming and very uncertain. It now comes via the Cape and is censored.

My last letters were two months on the way.

Quite a large number of our Christian young men have joined the army and even the navy. It brings the war very close and makes it very real.

Will you pray for doctors and for this hospital? Dr. Hunsberger cannot carry on alone, indefinitely.

REPORT OF DELEGATES

February 12.....	Mountain Missions
February 12.....	City Missions
February 12.....	Women's Ass'n of the West (Los Angeles)
February 12.....	Wisconsin
February 19.....	Ohio First
February 20.....	Idaho
February 21.....	Oregon
February 24.....	Chicago
February 28.....	Boston
March 5.....	Hudson
March 5.....	College Springs

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

THE JUNIOR MISSIONARY SOCIETY FUNCTIONING AS A JUNIOR CHURCH

In recent years an ever increasing number of Junior leaders have found it difficult to find a time for holding Junior meetings that made possible the attendance of the largest number of children. The Women's General Missionary Society has never set the time of meeting for any of its auxiliary societies. They have met at their own convenience. Nor has the number of meetings held each month been specified. In the beginning, Junior societies met usually once a month—some of them twice—often upon Saturday or Sabbath afternoons. It has not been possible of late for many societies to meet at either of these times and have a good attendance. Sabbath evenings have been no better time. Then too, many societies are now meeting every week and this practice is greatly to be commended. It is not possible to do as satisfactory work in memorizing scripture and in mission study when meetings are held only once a month.

Many people today who do not attend church services, send their children to the Sabbath School. These children before the advent of the Junior Church went home at the close of the Sabbath School hour. Their religious education too often we fear, was limited to what could be received during that one all too brief hour. The habit of attending church, of occupying the family pew with their parents, was one denied them. To meet the great need of these children for instruction, the Junior Church came into being and has been doing an excellent work. Most of the Junior Churches of which we know, are in the regular church service once a month when

a special children's sermon is preached to them. All children need to form the habit of church attendance as early in life as possible, so in this way many are brought into the church service who otherwise would not be there.

Some years ago the Women's Board was asked if Junior Churches might be enrolled as Junior Societies. The Junior Secretary was instructed to reply that all Junior Churches that followed the program of the Junior Missionary Society and contributed to the work of the Women's General Missionary Society were to be counted as regular Junior Societies. For all of the above reasons an increasing number of Junior Societies are now meeting as Junior Churches. To all Junior Churches we recommend the Junior Society program as being the best program for their use. The Junior Missionary Magazine provides subjects for the devotional part of the service for every Sabbath of the year. There is a very helpful discussion of these topics in the magazine for the use of Juniors. The Junior Study Outline presents a graded course in scripture memory work. There are also the graded home and foreign mission text books which supply most interesting and helpful program material.

The organization of Junior Churches is not the province of the Women's General Missionary Society. That belongs to the session of a congregation. However, we do most heartily recommend the Junior Society program to all Junior Churches and since it is the purpose of all of us to influence for good the largest number of children, we think the Junior Church hour has much in its favor as a satisfactory time of meeting for Junior Societies.

LITTLE LIGHT BEARERS

One of the largest Little Light Bearers' Societies is that of the Mt. Lebanon Church, Pittsburgh, Pa. The following report of that group was sent us by Mrs. C. H. Adams, superintendent of the society.

"For the past two years the Light Bearers' Committee, consisting of four persons, has met together in the fall and planned our one big affair for the year—our party for the children and mothers. Each year we have sent out nearly one hundred letters to the homes of the children of the church who are eligible for membership in the society. These letters explained the purpose of the organization and contained the invitation to the party, which is always held in the fall of the year. The Committee has also endeavored to make a personal call at each home where there are children who could be Little Light Bearers'. This task while a pleasant one turns out to be a most arduous one, due to the many trips made to one home

in order to find the family at home, the distances to be traveled and transportation. We find at the party both mothers and children enjoy the sociability of the occasion as well as the games and program provided."

JUNIOR EXHIBIT

Because of war conditions, it will not be possible this year to send the usual boxes of Junior Exhibit toys and articles to missions abroad. We are very sorry. All the toys and articles sent to the Junior Exhibit will be distributed among the home mission stations. If there are societies that would like to contribute money for the purchase of toys abroad, they may send their contributions to the Junior Secretary, Mrs. W. R. McMunn, 302 Hastings Ave., Oakdale, Pa. This money will be distributed by the Committee in charge of the distribution of the Junior Exhibit. A full report of all contributions and where sent will be made in the report of the distribution of the Exhibit.

YOUNG WOMEN'S DEPARTMENT

(Continued from page 491)

THIS, THAT AND THE OTHER Society Program

The Parnassus Y.W.M.S. has forwarded its 1940-41 program for review. The regular outline for the year as to topics has been followed. The society has a prayer group which meets the week preceding the several meetings, a definite thought for each meeting listed on a front page of the year book.

The home is the common meeting place except for the turreen dinner in December when the dining room is the scene of the festivities.

The names of members holding life membership certificates appear in one page,—*forty-five* of them! Quite a record!

That the society has missionary zeal and an interest in those who are busy carrying the message is evidenced by a poem on a late page of the book.

"For Outgoing Missionaries"
Keep them in memory, O Lord,
Our brethren sent to teach Thy Word,
In sickness, danger, heat and cold,
Them with Thy tender love enfold.
Lord, we beseech Thee evermore—
Grant unto them an open door,
That they may find in every place
Room to declare thy boundless grace.
Go Thou before them all the way
Their fire by night, their cloud by
day,
Till—all their journeyings past
They reach their home and rest at
last."

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 904 Publication Bldg., Pittsburgh, Pa.

STRANGE, IS IT NOT?

The national Safety Council reports on Jan. 31 that the total number of people killed in accidents in the United States during 1940 amounted to 96,500, an increase of four per cent over the previous year. In this number were fourteen thousand men of draft age, a full army division. Motor traffic accidents caused 34,400 deaths, an increase of 6 per cent. Strange, is it not, that as drink increases, accidents increase; or is it?

The Annual Associated Press Survey of the financial side of Pari-Mutuel Betting at Horse Races discloses that during 1940 the huge sum of \$408,528,711.00 was bet in sixteen states. Although there were 80 less racing days in 1940 than in 1939, the total amount wagered last year was more by \$116,733,768.00. This is ONLY ONE of the forms of gambling that yearly take their toll of money from the business life blood of our country—greyhound races, "bank night," bingo, "clubs" of various kinds, "numbers," slot machines, chances on all sorts of things and wagers placed on the outcome of recreational sports, all give evidence of a growing hysteria of gambling such as we have not had since the bursting of "the Louisiana Bubble." Strange, is it not, that our years of financial depression have seen us going in more and more for this which does, in itself, endanger financial security? Or might moral depression be the answer?

A recent news item concerning one of the army camps just erected told of the painting of the barracks which had not been thought necessary until "the women of the community and mothers and wives of the men had taken such an interest in the looks of the camp that they had demanded this." How are the women all over the country re-acting to the conditions *without* the camp? Senator Moses Sheppard of Texas introduced a bill (S. 860) on February 13, which is in effect a re-enactment of the legislation passed in connection with the draft for the World War, to deal with the problems of liquor selling and prostitution in camp areas. This bill would ban beer from the camps, and would create a surrounding zone within which no alcoholic beverages and no houses of ill-fame would be allowed. This bill must be passed! Write your Congressmen and Senators personal letters (no petitions) demanding their support of this bill in committee and on the floor. The National W.C.T.U. Legislative Director, Elizabeth A. Smart, says, "Do not confine your letters to drys or to members of your own party. Better send double to those of whose attitude you are doubtful. Do not assume in advance that your representative is either for or against a measure. Write him courteously, expressing your feelings on the question and giving the reasons why you believe in the measure." For fear the joke that a woman once addressed a letter to "Your Congressman, Washington, D. C." might be an actuality, we have available the leaflet, "Your Letter To Congress" which will help you in addressing your representative correctly. Strange, is it not, that there will be women in our land who will not be concerned enough about these moral conditions to write these effective letters?

(Continued on page 509)

Literature Department

MRS. A. J. RANGLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

THEMES AND STUDY BOOKS FOR 1941-1942

Theme of Home Study—*Christianity and Democracy.*

Adult Home Study Book—*Christian Roots of Democracy in America*, by Arthur E. Holt. Promised for April 1. Cloth \$1.00; paper 60c.

Discussion and Program Suggestions by Mrs. E. E. McClintock, based on *Christian Roots of Democracy in America*. Promised for May 1. Paper, 25c.

Theme of Foreign study—*Christianity and World Order.*

Adult Foreign Study Book—*A Christian Imperative: Our Contribution to World Order*, by Roswell P. Barnes. Promised March 15. Cloth \$1.00; paper 60c.

Discussion and Program Suggestions based on *A Christian Imperative* by Minnie W. and Charles H. Corbett. Promised April 15. Paper, 25c.

Books for Young People and Juniors not yet decided upon.

FOR MAY PROGRAMS—

This issue of the Magazine furnishes the freshest and the best available material for the development of the May topics.

PRAYER CYCLE—

The 1941 Prayer Cycle is ready at the usual price—10c each, \$1.00 per dozen and \$7.50 per 100. Please watch this page for possible corrections. Misses Marjorie Faught, R.N., and Ruth Nichol have reached India. Add both names to the Sialkot group. For some months these ladies will be busy in Language Study.

SOMETHING NEW—

Moslem Editors Say—A Selection of Excerpts from the Moslem Press of Iran, Palestine, Turkey and Egypt. Compiled by Herrick B. Young, Professor of Literature, Alborz College of Teheran, Iran. This is a pamphlet that anyone interested in our foreign missions will want to own. Only 10c.

READING COURSE—

The Reading Course list will be published in the May Magazine.

TEMPERANCE AND REFORM DEPARTMENT

(Continued from Page 508)

New Leaflets "free for postage" to our denomination by addressing the Temperance and Reform Department as above:

Your Letter To Congress

Alcohol Education For Church Members

Do You Know? (Exposes the benefits (?) of Repeal)

Alcohol, the Tripper-Upper

The Magician's Hat (for Juniors)

Cover picture—Mt. Lebanon U. P. Church, Pittsburgh, Pa.

Tributes

MRS. JOHN BLAIR

The Women's Missionary Society of Hartstown, Pennsylvania, wishes to pay tribute to the memory of Mrs. John Blair, who was called to her heavenly home December 29, 1940.

Mrs. Blair was loyal to her church and to her society and even after her health failed she continued her interest and support. To the family we extend our sincere sympathy.

"She is safe within her Father's house,
Where many mansions be,
Oh, Pray that thus such rest may come,
Dear friends to you and me."

Mrs. Charles Brittain
Mrs. William Hayes.

MRS. ROSCOE BROFFT

With a feeling of personal sorrow and bereavement, the Women's Missionary Society of the United Presbyterian Church of Arkansas City, Kansas, records the death of Mrs. Roscoe Brofft on January 19, 1941.

She was a Life Member of the W.G.M.S. and had served our local society as President, Vice President and later as a very efficient treasurer.

Her gentle Christian character, her faithful active interest in all the work of the church and her beautiful prayer life will ever remain an inspiration to all who knew her.

To her husband and other relatives we extend our sincerest sympathy and commend them to the wondrous comfort of hope laid up in heaven and the assurance of the Word—"Precious in the sight of the Lord is the death of His saints."

Committee.

MISS LUELLA McKEE

The members of the Women's Missionary Society of the Beaver United Presbyterian Church wish to express their great sense of loss and to pay a tribute to the memory of Miss Luella McKee, who was called away November 7th, 1940, after a year's illness.

The outstanding quality among the many, possessed by our dear friend and fellow member, seems to us to be that of faithfulness—faithful in the home, faithful in the church, as a member, as a Sabbath School Teacher, faithful as president of the local Women's Christian Temperance Union, as treasurer of the church and presbyterial organization and in whatever organization she felt she could be of service to her community and to her Master.

In spite of our loss we rejoice to know that peace in its fullest sense has come to her, and the "well done, good and faith-

ful servant. Enter thou into the joy of the Lord."

"By the side of those who named her 'friend' she chose the way of ministry that bears the footprints of the Master; through the years she walked untiring to the end."

Miss Elizabeth Scroggs
Miss Irene Mechlin.

MISS MARGARET P. MORRISON

Miss Margaret Morrison, a most gracious and esteemed Christian, a member of the United Presbyterian Church of Brockton, Mass., was called, on January 31, 1941, to her heavenly home by her Savior, whom she loved and served.

Miss Morrison was a devoted Life Member of the Women's Missionary Society and will be missed by all who knew and loved her.

To her dear ones we wish to extend our sincere sympathy, and to say, "Blessed are the dead that die in the Lord."

Committee.

MRS. BELLE RICKARD

The Savior's last call came to Mrs. Belle Rickard, a member of the Women's Missionary Society of the United Presbyterian Church in Benkleman, Nebraska.

We wish to pay a tribute of love and respect to her memory. Mrs. Rickard gave freely of her time and talents in the Master's service.

We extend our tender sympathy to her bereaved children and relatives and commend them to Him who said, "I will not leave you comfortless."

Committee.

MRS. W. O. TAYLOR

The Iva M. Hamill Missionary Society of the Mt. Jackson Church wishes to pay a tribute of love and respect to the memory of Mrs. W. O. (Maude) Taylor, who was called to her heavenly home September 16, 1940.

Mrs. Taylor was a faithful and active member of the church and was interested in all its activities, especially in the Women's Missionary Society. She was devoted to her home, to her church and to her Savior.

Committee.

MRS. HARRY S. SAMUELS

The Women's Missionary Society of the Eighth United Presbyterian Church of Chicago, Illinois, wishes to pay loving tribute to the memory of Mrs. Harry S. Samuels who was called to her reward on October 23, 1940.

For many years Mrs. Samuels had been a very faithful worker and liberal giver in the society and the church. We miss her cheerful and unselfish spirit.

To her loved ones we extend our sincere sympathy.

W. M. S.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921	Stalkot City
Miss Helen Artman, 1920	Sheikhupura
Miss Margaret E. Ballantyne	
1941, Kinnaird College, Lahore	
Miss Kathryn Beattie, 1920	Martimpur
Miss Minnie Beatty, 1912	Abbottabad
Miss Hazel Bennett, 1908	Gujranwala
Miss R. Jean Black, 1921	Stalkot City
Miss N. Addaline Brandon, 1931	Sargodha
Miss Frances E. Brown, 1927, 1937	Lyallpur
Miss Theresa I. Brownlee, 1922	Stalkot City
Miss Lois Buchanan, 1910	Pathankot
Miss Marie Cash, R.N., 1926	Pasrur
Miss Evelyn Cathcart, 1925	Sheikhupura
Miss Marjorie Faught, R.N., 1933	Stalkot City
Miss Margaret Fehlman, 1913	Zafarwal
Miss Hetty Fleming, 1913	Sargodha
Miss Vida J. Graham, 1922	Pathankot
Miss Eva M. Hewitt, 1930	Campbellpur
Miss Alice G. Hill, 1933	Lyallpur
Miss Kate A. Hill, 1896	Stalkot City
Miss Janette Howland, 1921	Campbellpur
Miss Reba C. Hunsberger, M.D., 1921	Stalkot City
Miss Flora Jameson, 1903	Sangla Hill
Miss Mary Kyle, 1904	Badomali
Miss Olive Laing, 1912	Rawalpindi
Miss Sarah Jane Lamont, 1928	Pathankot
Miss Glendine Lundquist, R.N., 1932	Stalkot City
Miss Laura R. MacLachlan, 1933	Badomali
Miss Elizabeth F. McConnell, R.N., 1931	Jhelum
Miss Lillian A. McConnell, 1902	Jhelum
Miss E. Marjorie McCrory, 1936	Jhelum
Miss Margaret Murdoch, 1924	Sangla Hill
Miss Ruth M. Nichol, 1933	Stalkot City
Miss Marian T. Peterson, 1930	Rawalpindi
Miss Willa M. Ramsey, 1921	Pathankot
Miss Laura Reynolds, 1924	Sangla Hill
Miss Louise Scott, 1916	Gujranwala
Miss Vivian Trimble, 1921	Pathankot
Miss Ruth A. Warnock, 1913, 1936	Sargodha
Miss Helen V. Weede, 1923	Zafarwal
Miss Georga Wengert, 1920	Gurdaspur
Miss Dora B. Whitely, 1911	Pasrur

HONORARY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884
1509 E. Central Ave., Orlando, Fla.

NOW IN THIS COUNTRY

Miss Lois Boyd, 1918
Biblical Seminary, 235 E. 49th St., New York
Miss Evva P. Hartig, R.N., 1924
57 Broadway, Frostburg, Md.
Miss Mary Frances Lincoln, R.N., 1920
1502 Penn Ave., Wichita, Kans.
Miss Evelyn M. McKelvey, R.N., 1932
721 Forest Street, Hartford, Wisconsin
Miss Kate E. Spencer, 1913
Kennedy School of Missions, McKensie Hall, Hartford, Conn.

RETIRED

Miss Emma Dean Anderson, 1881
231 Franklin St., Slippery Rock, Pa.
Miss Laurelia G. Dickson, 1897
Tarkio, Mo.
Miss Ella M. Gordon, 1893
Pattersonville, N. Y.
Miss Mary E. Logan, 1891
Rushville, Ind.
Miss Rosa McCullough, 1879
Greenwood, Mo.

EGYPT

Miss Margaret A. Bell, 1901
Faiyum
Miss Helen R. Brownlee, R.N., 1934
Assiut
Mrs. Mary K. Coventry, 1913
Benha
Miss Anna B. Griswell, 1905
Assiut

Miss Mary F. Dawson, 1922
Cairo
Mrs. Ada A. Dunlap, 1926
Faiyum
Miss Lucia Dwight, 1919
Beni Suef
Miss Davida Finney, 1915
Assiut
Miss Elsie French, 1909
Cairo
Miss Martha C. Glass, 1922
Assiut
Miss Eulalia D. Grether, 1929
Tanta
Miss Alice Grimes, 1924
Cairo
Miss A. Constance Harper, 1937
Benha
*Miss Rena L. Hugg, 1899
Assiut
Miss Lucy Lightowler, 1921
Cairo
Miss Helen J. Martin, 1915
Cairo
Miss E. Roxy Martin, 1901
Cairo
Miss Evelyn McFarland, 1919
Cairo
Miss E. McKibben, R.N., 1924
Tanta
Miss Mabel McMichael, 1937
Tanta
Miss Carol E. McMillan, 1906
Beni Suef
Miss Sarah B. Meloy, 1923
Cairo
Miss Marion A. Paden, 1903
Tanta
Miss Venna R. Patterson, 1924
Minka
Miss Frances Patton, 1922
Mansura
Miss Stella Robertson, 1922
Cairo
Martha A. Roy, 1933
Luxor
Miss Edna B. Sherriff, 1920
Alexandria
Miss Nellie C. Smith, 1911
Cairo
Miss Mary M. Stevenson, 1929
Cairo
Miss Mary C. Thompson, 1939
Tanta
Miss Helen M. Walker, 1930
Assiut
Miss Laura B. Walker, 1904
Mansura
Miss Ethel L. Weed, 1919
Alexandria
Miss Ida B. Whiteside, 1913
Luxor
Miss Esther W. Wilson, 1919
Luxor
Mrs. Margaret J. Work, 1939
Cairo
Miss Ruth A. Work, 1904
Assiut
Miss Laura Wright, 1921
Tanta

NOW IN THIS COUNTRY

*Miss Ella M. Barnes, 1911
924 E. 1st St., Monmouth, Ill.
Miss Leota Cabeen, 1909
Kennedy School of Missions, McKensie Hall, Hartford, Conn.
*Miss Minnehaha Finney, 1894
121 N. 7th St., Sterling, Kan.
Miss Alta G. French, 1925
Goldfield, Iowa
Miss Alfretta M. Hammond, 1904
State Hospital, Warren, Pa.
Miss Lola D. Kingan, 1926
257 E. James St., Munhall, Pittsburgh, Pa.
Miss Dora H. Mason, 1918
2515 Orlando Drive, 21, Pittsburgh, Pa.
Miss Lillian McClelland, 1923
1011 S. Parkview St., Los Angeles, Calif.
Miss Helen J. Noordewier, 1921, Kennedy School of Missions, McKensie Hall, Hartford, Conn.
Miss Mary L. Thompson, 1917
5635 Maryland Ave., Chicago, Ill.

THE SUDAN

Miss Mary E. Cole, 1919
Omdurman
Miss Una Cole, 1918
Khartum North
Miss Mary V. Ewing, R.N., 1939
Doleib Hill
Miss Elsie E. Grove, 1912
Doleib Hill
Miss Marguerite McClellan, 1926
Khartum North
Miss Aulora R. McIntyre, 1911
Wad Medani
Miss Ellen P. Smith, 1933
Khartum North
Miss C. Blanche Soule, 1921
Wad Medani
Miss Frances Turk, R.N.
Khartum North

NOW IN THIS COUNTRY

Miss Ray Huffman, R. N., 1924
315 E. Fourth St., Oklahoma City, Okla.
Miss Isabel Blair, 1922
Biblical Seminary, 235 E. 49th St., New York, N. Y.
Miss Mary Jane McKnight, 1922
235 East 49th St., New York, N. Y.
Miss F. Verna Pillow, 1920
Moran Hill, Calif.
Ruth Reatty, R.N. (Formerly of Ethiopia)
c/o Mrs. Sydney Smith, Reedsville, Pa.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. E. M. Bailey	Minia
Dr. and Mrs. E. E. Elder	Cairo
Rev. and Mrs. Dalton Galloway	Beni Suef
Rev. and Mrs. W. P. Gilmer	Alexandria
Rev. and Mrs. E. E. Grice	Cairo
Rev. and Mrs. E. R. Jamieson	Assiut
Rev. and Mrs. H. E. Kelsey	Fayoum
Rev. and Mrs. James E. Kianear	Assiut
Dr. and Mrs. F. C. McClanahan	Assiut
Dr. and Mrs. N. D. McClanahan	Assiut
Mr. and Mrs. J. Wilson McCutchan	Assiut
Prof. and Mrs. M. C. McFeeters	Assiut
Rev. and Mrs. H. A. McGeech	Benha
Rev. and Mrs. Willis A. McGill	Cairo
Dr. and Mrs. W. T. Moore	Tanta
Mr. and Mrs. W. W. Nolin	Alexandria
Dr. and Mrs. H. E. Phillips	Alexandria
Dr. and Mrs. C. P. Russell	Assiut
Dr. and Mrs. W. J. Skellie	Luxor
Dr. and Mrs. P. Scott Thompson	Assiut

ON FURLOUGH

Dr. and Mrs. J. W. Acheson	322 W. Manheim St., Germantown, Phila., Pa.
*Dr. and Mrs. W. T. Fairman	"Kenwood," 59 Thoroughgood Road Clacton-on-Sea, England
Dr. and Mrs. H. K. Giffen	2085 Adelbert Road, Cleveland, Ohio
*Rev. S. G. Hart, D.D.	New Wilmington, Pa.
Rev. and Mrs. F. D. Henderson	542 N. Bever St., Wooster, Ohio
*Dr. L. M. Henry	Milroy, Indiana
*Dr. and Mrs. W. W. Hickman	310 E. Detroit Ave., Monmouth, Ill.
Dr. and Mrs. H. S. Hutchison	Claysville, Pa.
Rev. and Mrs. W. B. Jamison	New Wilmington, Pa.
Dr. and Mrs. C. A. Laughhead	403 Melrose Court, Iowa City, Iowa
Dr. and Mrs. B. T. McLaughlin	44 Alexander St., Princeton, N. J.
*Dr. and Mrs. A. A. Thompson	New Concord, O.
Dr. and Mrs. F. M. Thompson	1523 Jefferson Ave., East, Detroit, Mich.

PUNJAB, INDIA

Dr. and Mrs. D. E. Alter	Woodstock School, Landour, Mussoorie
Rev. and Mrs. J. C. Alter	Zafarwal
Dr. and Mrs. Stuart Bergsma	Takla
Rev. and Mrs. James D. Brown	Rawalpindi
Dr. and Mrs. J. G. Campbell	Pasrur
Rev. and Mrs. Wilbur C. Christy	Sheikhupura
Rev. and Mrs. E. V. Clements	Badomali
Rev. and Mrs. J. H. Colvin	Gujranwala
Rev. and Mrs. J. B. Cummings	Rawalpindi
Prof. and Mrs. W. J. Downs	Rawalpindi
Rev. and Mrs. R. A. Foster	Sialkot
Rev. and Mrs. J. A. McArthur	Gurdaspur
Rev. and Mrs. Robert Maxwell	Sialkot
Rev. and Mrs. Paul A. Miller	Sialkot

Mr. and Mrs. W. H. Merriam	Gujranwala
Mr. and Mrs. C. C. Millson	Gujranwala
Dr. and Mrs. Hugh M. Milne	Gujranwala
Dr. and Mrs. S. C. Picken	Sargodha
*Rev. E. L. Porter, D.D.	Sialkot
Miss Gwyneth R. Porter, R.N.	Sialkot
Rev. and Mrs. Jay W. Ranson	Sangla Hill
Rev. and Mrs. W. H. Ross	Lyallpur
Mr. and Mrs. C. A. Stewart	Dharawal
Dr. and Mrs. H. J. Stewart	Gujranwala
Rev. and Mrs. J. H. Stewart	Pathankot
Dr. and Mrs. R. R. Stewart	Rawalpindi
Rev. and Mrs. Wm. Sutherland	Campbellpur
Mr. F. A. Whitfield	Gujranwala

ON FURLOUGH

*Dr. and Mrs. M. M. Brown	R. F. D., Camp Creek, Greeneville, Tenn.
*Dr. and Mrs. H. C. Chambers	312 North "K" St., Lake Worth, Florida
*Rev. and Mrs. Osborne Crowe	New Wilmington, Pa.
*Rev. D. R. Gordon, D.D.	2330 Carroll Park, S., Long Beach, Cal.
Dr. and Mrs. J. C. Heinrich	5821 Maryland Ave., Chicago, Ill.
*Dr. and Mrs. J. H. Martin	314 North "K" St., Lake Worth, Florida
*Dr. and Mrs. J. A. McConnelee	500 Schaff Building, Philadelphia, Pa.
*Rev. and Mrs. H. S. Nesbitt	285 Elmwood Ave., Wollaston, Mass.
Mrs. F. A. Whitfield	205 E. Normal, Lindsborg, Kansas

THE SUDAN

Rev. and Mrs. W. J. Adair	Nasir, Sobat River
Rev. and Mrs. J. L. Anderson	Wad Medani
Dr. and Mrs. V. F. Dougherty	Nasir, Sobat River
Rev. and Mrs. Leander Finley	Omdurman
Rev. and Mrs. K. Glen Fleming	Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure	Doleib Hill, Malakal, Sudan
Dr. and Mrs. R. F. Shields	Khartum, Sudan

ON FURLOUGH

Rev. and Mrs. J. A. Heasty	13 E. Main St., Sterling, Kansas
Mr. and Mrs. J. P. McKnight	2010 Green St., Allentown, Pa.
Dr. and Mrs. Paul J. Smith	315 Winona Ave., Germantown, Phila., Pa.
*Dr. and Mrs. G. A. Sowash	Owings Mills, Md.

ETHIOPIA

Rev. and Mrs. D. C. Henry	Addis Ababa
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(*) Retired from active service.

A
Little
Time
Apart



Eighth Annual
Observance

PRAYER
AROUND
THE
WORLD

June 10, 1941
10 A. M.
E. S. T.



The Gleaners—By Millet.

Gleaners for God

Gleaners there are in the fields of God;
Forth have they gone in His name,
Gleaning with patience and loving care,
Ever His own to reclaim.

And in this weary and troubled world
Christ calls for laborers still—
Those who will steadfastly follow Him,
Performing the Father's will.

So in God's fields of the suffering world
We should now glean, and bring
Much precious grain of the harvest white
For Him who is Lord and King.

(Mrs. C. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.



Mrs. Joseph Clokey, who conceived the plan of the Thank Offering in the Women's General Missionary Society.
